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NEW SERIES, No. 52.

THE

ANNUAL MONITOR

FOR 1894,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1893.

LONDON:

SOLD BY EDWARD HICKS, JUN., 14, BISHOPSGATE WITHOUT;

AND BY

MARY SESSIONS, 15, LOW OUSEGATE, YORK;

ALSO BY

JOHN GOUGH, 3, D'OLIER STREET, DUBLIN;

AND BY THE EDITOR,

WILLIAM ROBINSON, 9, WESTBOURNE GROVE, SCARBOROUGH

1893.

LONDON :
BARRETT, SONS AND CO., PRINTERS,
GT. TOWER STREET, E.C.

1297157

PREFACE.



IN these days of wonderful triumph of mind over matter, of marvellous advance in exact science, and of scientific achievement whereby man seems to be obtaining more and more control over nature's forces and power of adapting them to his will, it is perhaps not surprising that intellect should be found making demands in the region of spiritual as well as of material truth, which assume that the ancient query, "Canst thou by searching find out God?" must be answered in the affirmative; that Paul's statement might do for the early centuries of the Christian era, but is now out of date:—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and

even that the beautiful words of Christ Himself must in these days be forgotten:—"I thank Thee, O! Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father! for so it seemed good in Thy sight." And again:—"Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." How much of the spiritual unrest of to-day, and of that dragging of the anchor of Faith which, in days gone by, seemed to hold firmly in the Rock of Ages, of which some even of the Lord's dear children are sadly conscious, would end in "quietness and assurance for ever," if self in its every development were brought into subjection, and the dependent, trustful attitude of the little child were taken up, wherein the breathing of the soul day by day should be, "That which I know not teach *Thou* me." Surely then the old promise would find a blessed fulfilment—"All thy children shall be taught of the Lord, and great shall be the peace of thy children: in righteousness shall they be established."

If the biographical literature of the Society of Friends, especially that of its brighter days, teaches anything at all, it surely teaches this, that such declarations of the inspired page as those we have called to mind are not merely high-sounding phrases, but have been, and still are, very real truths in the life's experience of those who accept them in unquestioning faith. The *Annual Monitor* is but a very humble contribution to this literature; but it is encouraging to believe that, during the more than eighty years of its continuance, it has borne, and, as we trust, still bears, a share in this blessed testimony to "the truth as it is in Jesus."

W. ROBINSON.

9, Westbourne Grove,

Scarborough,

Twelfth month, 1893.

LIST OF MEMOIRS.

JOSEPH H. AKERIGG.	LYDIA IRVING.
MARY A. BACKHOUSE.	ELI JOHNSON.
ANNA JANE BAKER.	THOMAS LITTLE.
ELIZABETH BARLOW.	SAMUEL H. LURY.
C. L. BRAITHWAITE.	FREDERICK MACKIE.
ANNA BROWN.	WILLIAM POLLARD.
THOMAS CHAPMAN.	CHARLES PRIDEAUX.
HANNAH M. CROSLAND.	ROBERT RENNISON.
ANN FOSTER.	HENRY SIMPSON.
ALFRED FRYER.	FRANCES O. SQUIRE.
E. & A. GRAHAM.	E. & L. STURGE.
ANNA P. GREER.	GEORGE TATHAM.
ELIZABETH GRUBB.	THOMAS WESTCOMBE.
MARY HAYGARTH.	THOMAS WESTLAKE.
JAMES HENDERSON.	SIDNEY C. WESTON.
JOHN HORNIMAN.	FREDERIC WHEELER.

These memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1890-91, 1891-92, and 1892-93.

AGE.	Year 1890-91.			Year 1891-92.			Year 1892-93.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	7	3	10	5	6	11	3	3	6
Under 5 years	16	6	22	9	7	16	8	7	15
From 5 to 10 years	2	2	4	3	1	4	0	0	0
" 10 to 15	1	0	1	0	2	2	3	1	4
" 15 to 20	6	7	13	3	0	3	3	4	7
" 20 to 30	8	11	19	7	4	11	7	5	12
" 30 to 40	10	5	15	9	4	13	9	5	14
" 40 to 50	9	11	20	5	6	11	10	7	17
" 50 to 60	15	11	26	17	11	28	11	13	24
" 60 to 70	27	27	54	30	33	63	25	19	44
" 70 to 80	38	51	89	26	39	65	21	38	59
" 80 to 90	11	25	36	21	30	51	27	26	53
" 90 to 100	1	6	7	3	8	11	2	10	12
All Ages	141	162	306	133	145	278	126	135	261

* The numbers in this series are included in the next, "under 5 years."

Average age in 1890-91 57 years, 2 months, and 20 days.

Average age in 1891-92 61 years, 9 months, and 19 days.

Average age in 1892-93 60 years, 8 months, and 28 days.

THE ANNUAL MONITOR, 1894.

O B I T U A R Y.

	Age.	Time of Decease.		
JANE B. ABBATT,	36	13	12 mo.	1892
<i>Turton, near Bolton.</i>			Wife of Edward	
Abbatt.				
JOSEPH H. AKERIGG,	43	1	4 mo.	1893
<i>Huddersfield.</i>				

“He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.”

These words give fitting expression to the thoughts of those who mourn the unexpected close of a life in its prime, and one which gave promise of increasing usefulness, both in the Church and in the world.

Joseph Handley Akerigg was born at Kendal, on the 6th of Ninth month, 1849. After some years spent in the north of Ireland, he

entered into partnership with his brothers in a manufacturing concern.

In 1884 he settled in Huddersfield, where his ability and energy led to success in business, and won the warm appreciation of those for whom he travelled. He was endowed with sound judgment and great force of character; was bright and hopeful, and ever ready to do a kindness. These traits, enhanced by Christian feeling, gave him much place with young men, as well as with his fellow-travellers and those with whom he did business.

The Temperance cause had a warm place in his heart; he was himself a total abstainer, and often in a quiet way tried to lead others to follow his example.

He had been for some time a teacher in the Friends' Adult School, and also in one belonging to a Free Wesleyan congregation, when the attendance of the Adult School Conference at Birmingham, in 1890, gave a great stimulus to his zeal, and he returned home with more earnest desires to help others to the knowledge of the Saviour, and of "things lovely and of good report." The attendance of part of the Yearly Meeting in 1892 was also greatly blessed to him, and the Friends of the Meeting in which

he lived rejoiced in his quickened sympathy and help in any effort towards the spread of the Redeemer's Kingdom.

But He who sees the end from the beginning had, elsewhere, as we reverently believe, "some grand employment for His son," and a very short illness, borne with the faith and hope of the Christian, cut short the life so increasingly valued.

On being told of the serious nature of his illness, he said, "I should like to live a little longer, and do some more work for my Father; but He knows best." As the end drew near, when asked if his mind was at peace, he replied—"Perfectly."

After listening to the 23rd and 91st Psalms, he said, "I shall soon have peace, perfect peace, and rest;" and so passed away, to be for ever with his Lord.

The many touching testimonies from scholars and others who had known and loved him, proved how great was the esteem in which he had been held. May his example stimulate others to work for the same Master, in His great white harvest field.

THOMAS ALBRIGHT, 80 17 9 mo. 1893
Bolton-le-Sands.

ELLEN ALLEN,	79	27	1 mo.	1893
<i>Rathmines, Dublin.</i>				
GEORGE ALLEN,	80	9	9 mo.	1893
<i>Amphill.</i>				
ELIZABETH A. APPLEBY,	58	6	4 mo.	1892
<i>Barnard Castle.</i> Wife of John Appleby.				
ALBERT H. ARMITAGE,	26	10	1 mo.	1893
<i>Sheffield.</i> Son of the late William and Martha S. Armitage.				
REBECCA M. ASHBY,	72	19	5 mo.	1893
<i>Brixton.</i> Widow of Amos Ashby.				
MARY A. BACKHOUSE,	49	29	5 mo.	1893
<i>Sunderland.</i> A Minister.				

In opening a record of the life of Mary Agnes Backhouse, of Sunderland, we find that her path, which was to shine more and more unto the perfect day, began in shadow.

Repeated bereavement took from her home, first a sister, and then her mother when she was ten years old, and soon afterwards a brother.

The love of the delicate and reserved little child with yet greater intensity clung round the parent still spared to her. Then, very suddenly, he, too, was called away. A time of intense and bitter loneliness followed. Of this crisis in her life she wrote long afterwards:—

“I am afraid I should never have turned

to God at all if it had not been for His chastening. I can truly say, 'It is good for me that I have been afflicted.' I loved my father so very much; he was everything in the world to me; and when he was taken from me, I felt as if I cared for nothing more in the world hardly, and as if I could not live without a father. Then I remembered that God had promised to be a Father to the fatherless, and so I turned to Him in my sorrow, or perhaps I should never have cared for His love. He has different ways of teaching us His lessons, and some He draws by blessings, and some by sorrows, which are but blessings in disguise; and I thank Him, and shall thank Him all my life, for His chastenings, because I so feel that they have been all in love. . . . I think, too, that, having passed through so many troubles, and knowing how God has been with me through them all, I can trust Him more firmly in looking forward to the future;

'And the changes that are sure to come
I do not fear to see,'

as I might have done had I not known His grace to be sufficient in the past."

Again, she writes of the death of her step-

mother in 1869:—"I thankfully believe that each sorrow has drawn me nearer to Jesus; and this last of all—because it left me feeling more really alone, without human guidance, than I had ever been before—made me feel how much I needed the guidance of the Holy Spirit."

The hand of bereavement was again laid upon her, a dear young sister being taken from her; but now, though the floods descended, the soul was unshaken because it was founded upon the Rock.

Still through the years of girlhood and womanhood she passed on her silent and lonely way, and was as a "garden enclosed, a fountain sealed," to many of those about her; though, even during this time of hidden growth, she seemed, to one who was allowed to look below the surface, as a beautiful and precious instrument in the preparing hand of the Master, ready to be used when He should see fit to touch the moving spring.

"She was afraid," writes this friend, "to let herself love much, for fear of giving to earthly friends the love that ought to be given to the Lord. But when she found how much some loved her, she took the love as her Heavenly Father's gift, and rejoiced in it,

although she was afraid of being spoiled by it. In early days she spoke of sympathy as a very precious gift, and one which she meant to cultivate; for those who were able to sympathise, she thought, often could help others more than by active service."

How richly this desire was fulfilled we find afterwards. In the meantime another and important chapter in her soul's history opened before her.

The same friend continues:—"We often spoke together of her call to the ministry, and she rather dreaded the actual speaking. At last, one day, in Hartlepool meeting (Ninth month, 1871), her lips were opened in prayer. After that she was tried with doubts as to its being right; but in the end was enabled to trust herself and everything to the Lord; and, realising that she was not in any sense her own, she went forward in His strength, feeling she could not doubt again. 'It seems to me now,' she says, 'that in doubting that I had done right in offering prayer, I was assuming to myself the power that was given me by God, and so robbing Him of His honour; for how *could* I do it if I had not been helped, and how should I have been helped if it had not been

right? And so my way seems clearer now, and, having proved my own utter helplessness, I get to know that Jesus is able to give me faith and willingness, and all that I need, as I need it. I do not deny that it is a cross; but then, if we do not bear the cross, how can we be followers of Jesus? and what is our cross compared with His? ”

She felt much hesitation in being recorded a Minister, fearing that it would be a hindrance to her. At last the words came home, “Be subject one to another, and be clothed with humility,” and she yielded, and was recorded at Newcastle in 1874. From this time forward the growth was manifest. “I certainly think,” writes a relative, “the grace of God transformed Mary,” changing not only the inner heart but the outer character.

Life opened in new aspects. Her own life had been stripped of much earthly happiness, but the joy of ministry to others was left to her; and with a heart “at leisure from itself,” she turned to these avenues of blessing with true self-forgetfulness, and a sympathy born of her own sorrows, which gradually became one of the chief traits of her character. It seemed to some who knew her that she had in a brief

space lived through the sharp ordeal of her life ; the chief end had been gained ; and though, on doubt, after discipline had much to teach her, yet a measure of experience had been reached which placed her on a vantage ground whence, free herself, she could help others.

Thus, another observer, a close friend of many years, writes :—“ Her powers of sympathy often amazed me, especially in later years ; and I believe she felt that it was part of her life-work to give herself out in this way to her friends, never grudging any expenditure of strength, or time, or thought, it cost her. Doubtless this was one great secret of her power ; but above this and her natural strength of character was the fact that she was at rest in the Lord. Her very presence brought with it an atmosphere of peace and rest, and her wonderfully good judgment made all her friends lean upon her and trust her in no small degree.

“ Perhaps, also, one reason of our being able to confide in her was that she was so perfectly safe. I should not think she ever made mischief in her life, for she had so much discretion and was so perfectly true to her friends. I think her great sincerity and fear of saying anything she did not fully mean was partly the

reason of her being so quiet and, as some thought, almost cold in manner."

A younger friend writes, again :—" She was never too busy or too absorbed to help or sympathise; and when things went crooked, or some hard duty had to be faced, a talk with her, even if it involved a little scolding in her own loving way, always made one feel more strong to cope with the difficulties of life."

She writes herself :—" I always do believe it does no good to look much for other people's help; and whenever I do, I don't get it till I have given up looking for it. And it is, after all, a more blessed thing to be taught by the Comforter Himself than by ever so good an instrumentality, and so I think I have been taught as nobody could have taught me." Suggestive as this is, and explanatory of her own secret of power, she herself, as the comforter of many, was a proof that human sympathy has its place in the service of Christ.

Interests of various kinds gathered round her life, each taken up with characteristic thoroughness and earnestness. In 1874-5 she was on the Quarterly Meetings Committee. In 1876 she joined her cousin, Anna Priscilla Mounsey (also called away some years ago from

her work here to higher service above), in visiting a few of the schools of Friends; and in the year following, in company with her cousin, Lucy E. Mounsey, she travelled through many of the larger meetings, with the special desire of helping the younger Friends, in the course of which she again visited many of the schools—a mission very abundantly blessed.

Perhaps the work which she had most at heart was the Home for Training Young Girls for Service, which she began about the year 1871—a useful and excellent work, resulting in the happiness of a great many young women who were left in the world without suitable help and shelter. “Although,” writes one, “there have been sadly disappointing cases, I believe the large majority of those who have been there are doing well for themselves and their families; many of them being respectably married, either at home or in the colonies, keeping up correspondence with their former teachers, and full of gratitude for all the good received at the Home. Not a few of them are true Christians, I believe, for the main object of those in charge of the girls was to lead them to Christ.”

The children of Friends were always a

very real interest, and in 1885 she began to gather them every month in a "Scripture Union" meeting, to which some of the older ones came too. A bright and simple time, concluding with a prayer that, as one who regularly attended the meeting says, was "exactly what was wanted—always simple enough and short enough for the youngest to understand." The children loved her, and their mothers rightly felt that she was a helpful co-worker in the difficult task of training for the Lord. The older children and those who had grown past childhood were a constant source of yearning interest, even when the time came that she was no longer able to meet with them except at rare intervals.

Her attitude towards children was entirely characteristic. "She loved ours, I know, most fervently," writes her sister-in-law, "but her affection was always under perfect control, and they were always told of their faults carefully. The result was, I felt her a most safe and desirable person to trust them with, for they were sure not to be spoiled." The last walk the writer ever took with her was on a Christmas expedition to buy presents for those dearly loved children.

Her ministry was marked from the beginning by what a writer terms "wonderful spiritual maturity." When she prayed she seemed to gather up one by one the wants and aspirations of all present, and bring them before God through the Great High Priest. She was truly one of the "kingdom of priests." Endowed as she was with powers of reasoning and thought in no common degree, these were never allowed to interfere with the simplicity of her message. A straightforward desire to help others, rising often to a heartfelt yearning to bring souls to Christ, to present Him before them as their Saviour, was the prevailing motive; and this, prompted by the Spirit of the Lord, and accompanied by His power, was blessed to the help and comfort of many. Hers was a feeding and strengthening ministry. Her faith, clear-eyed and pure, based on the experience of her Lord's love, through a life of no ordinary trial, was always loyal to Him as a perfect Saviour for every need of the soul, for every need of the world.

She felt acutely the responsibility laid upon the Church to carry on Christ's work here, not only among the neglected thousands in our own land, but among the heathen abroad. In

one of the last papers she wrote for a corresponding Bible-class, of which she was a valued member, she closes with the words:—"I suppose the Church will not come to a perfect man till we all do. How many other sheep are there waiting to be brought in? And while this is a vital question for the Church, let us remember that if she suffers, so also does her Head. If she is dwarfed, He is dishonoured. Is not this the motive that should dwell in us more and more—What is the work that my Lord would have done?"

Her ministry was singularly free from emotion. Her own testimony was that she was not granted *feelings* of joy, and she believed she must do without them; and though this was not arrived at without some searching of heart, yet, in the end, while waiting in perfect peace for her last summons in the quiet of her sick room, she acquiesced fully in her Lord's will, and would "wait for the joy."

Physical weakness may have somewhat accounted for this. "Though she never murmured at any of the Lord's dealings," writes a friend, "she felt often the limitations she had to endure through constitutional lack of vitality, aggravated sometimes by severe pain."

Little do we know the victories achieved in silence when, as she expressed it, she felt as a log, without power to move or think, and yet by effort and prayer roused her stagnant powers into activity. Probably these were no trivial conquests, though the actual duty achieved may have been comparatively insignificant. It is, therefore, with some special interest we note that her last contribution to her corresponding Bible-class was on the subject of slothfulness:—

“How often a Christian, earnestly desirous of serving the Lord, finds that through weakness or ill-health, not merely the physical, but also his mental and spiritual faculties, seem altogether slothful and incapable of being urged to diligence. And sometimes he is quite distressed to think how he is wasting time when he would like to be consciously growing in grace and in knowledge. Wasting time! Ah, that is just the question. Does he want to be busy for the Lord, or simply to do His will? Sometimes we give up our will to His about one kind of doing, and do not perceive that we still cling to it about some other kind.”

In something the same direction she writes again:—“I suppose it is easier to feel this (rest in the will of God) with regard to the things we

have than the things we have not; easier to thank God for our talents than to glory in our infirmities; but both alike are in His ordering, and I think it is such a comfort to know that in recognising that we are bought by the death of Christ, we not only may, but ought to give ourselves and everything that concerns us absolutely to the Lord, and leave it all with Him."

The delicacy of her childhood gradually developed into positive illness, and took a pronounced and dangerous form. For three years she wintered at Torquay, and with the variations of her malady she had to follow the restrictions of a somewhat invalid life. But her brave and earnest heart never narrowed its scope; sympathies and interests and desires for her friends, for the Church, for the world, filled her quiet life. Sometimes with her pen, sometimes, when strength and opportunity offered, through testimony borne in the little gathering of friends at Torquay, she would still witness for the Saviour who was all in all to her.

A somewhat sudden accession of illness alarmed her friends in the spring of 1893, and after that the decline was rapid. "It was beautiful," says the sister who cared for her during her last days, "to see how her love and attention

became more and more fixed on Christ and on Him alone. Some letter had alluded to the joy of meeting those who had gone before, and she said :—‘ It is strange, I don’t know how it is, but I seem to think so little about them—I shall see Christ ;’ and yet the loss of her father and sister were abiding sorrows.

“ During the last two days she was often very weary, and used to say she hoped it was not wrong for her to pray, ‘ Come, Lord Jesus.’ I asked if she added, ‘ Come quickly,’ and she smiled and said, ‘ No, I have not said that yet.’ It was only during the last hours, when the distress of breathing was very great, that she said it.

“ During that time she said once, as well as she could, in allusion to a text quoted—‘ Abide in His love,’—‘ Ah, yes, His *is* love.’

“ Her last words, I think, were, ‘ Come, Saviour, come ;’ and peacefully, as she had lived, the brave chastened spirit passed into the longed-for fulness of joy.”

ALICE M. BAKER, 17 mos. 7 5 mo. 1893
Hoshangabad, India. Daughter of Samuel and Anna Baker.

ANNA JANE BAKER, 59 15 4 mo. 1893
Moor Green House, near Birmingham. An Elder. Wife of John Edward Baker.

Anna Jane Baker was the youngest child of Edward Foster and Elizabeth Brady, who for six years were joint superintendents of Croydon School, and of which institution Elizabeth Brady continued to occupy the post of superintendent after her husband's death.

The subject of our memoir was born at the school on the 22nd of First month, 1834. Hers was a peculiarly sunny, happy childhood. She was a very lovely child, with curly black hair, deep grey eyes and brilliant complexion, and grew up buoyant and vigorous both in mind and body, delighting in all out-door games and pursuits, but of so singularly sweet and loving a disposition that the usual troubles of childhood seemed to pass her by untouched. Indeed she has been heard to say that the only shadow of trouble of which she had any recollection in childhood was the difficulty of not getting her clothes outrageously dirty whilst playing in the garden with her brother.

It is probable she believed the truth of the Gospel message as soon as she heard it, for she could never recall a time when she did not trust in the Saviour. Hers was a steady, quiet, undemonstrative religion, but one which influenced her whole being, and made itself felt by those

who came in contact with her all through her life.

In 1842 Elizabeth Brady became superintendent of York Girls' School; and, though deeply regretting the loss of the beautiful garden at Croydon, as most of her beloved ones accompanied her, the little Annie's bright joyous nature soon accommodated itself to the work and play of her new surroundings. She learnt with great ease and enjoyment, which of course allowed her all the more time for the vigorous play so necessary to the well-being of childhood; and many can remember the joyousness with which she entered into and stimulated the games. As she rose in the school, her influence, though so quiet and unobtrusive, was felt on the side of truth and right; and several life-long friendships were formed among her school-fellows. One was the outcome of the part she took in preventing the annoyances to which an Irish girl, just come to school, was subjected.

As she travelled home one holiday, she happened to have for a fellow-traveller T. B. Smithies, the originator of *The Band of Hope* and *British Workman*. He was just starting the former, and greatly interested his young

companion in its circulation, which she was able materially to aid; and it is probable this set the seal to her life-long interest in the Temperance cause, though one of her earliest literary efforts had been a "Temperance Lecture."

In 1848 Elizabeth Brady established a small school in Edgbaston, Birmingham; and in 1850 Annie became a teacher in it, throwing herself with as much zest and pleasure into her new duties of imparting knowledge, as she had before displayed in acquiring it, and taking great interest in the out-door pursuits of the girls.

All her life she had a strong personal love for animals, a keen regard for and appreciation of their feelings—the kind of love to which animals always respond. With few opportunities for practice she easily became an accomplished rider, being at that time utterly fearless and entirely *en-rapport* with her horse. Many were her dog friends. She had an intense abhorrence of vivisection; indeed, so strong was her feeling, that during the latter years of her life she could not bear the mention of the subject. For many years she was an active member of the Society for the Prevention of Cruelty to Animals, and always used her influence with children so as to make them look at things from the animal's

point of view. She greatly disapproved of field sports, and was sometimes very successful in discouraging them.

In 1856 she married John Edward Baker, and as she was not strong for several years afterwards, her time was principally occupied with the care of her household and young family, whom she was very desirous to train in the right way, entering into their joys and sorrows with keen zest. As her health improved, and the children grew up, she was able to take more part in public philanthropic matters.

In 1870 she became a member of the "Crowley Orphanage" Committee, and in 1872 its secretary, which post she occupied for eighteen years, always taking the greatest interest in the working of the institution and the well-being of the children, and forming many friendships with the ladies with whom she was associated in the work. It is the testimony of one of them that, "She could write such clear, well-expressed minutes, whilst talking was going on all round; but I think the most noticeable things about her work on our committee were her unfailing courtesy and gentleness, and the high tone she gave to all our deliberations. Whilst saying comparatively little, directly, about

religious things, she yet always took the position that in all our work the children's religious interests were our first consideration. Once, especially, I remember, in reference to the choice of a matron, she expressed a hope that we all prayed for guidance both in this matter and in other important decisions in our work. Probably she would have been much surprised to think how strong her influence was; but her true humility and sincerity, and her loving sympathy both with the children and those who had the care of them, had their effect upon us all, and made us better women and better workers."

She was a very early member of the "Old People's Party" Committee, being for over thirty-three years one of its active upholders, and for some years its secretary. She always threw herself into the working of it in all its complicated *minutiæ* with her characteristic whole-heartedness and painstaking thoroughness.

A great anxiety to do her full share of work, and an entire disregard of all approach to notoriety, marked her connection with all the philanthropic movements in which she took part.

About the year 1873 she became an Overseer, and in 1886 an Elder; and, though exceedingly diffident as to her qualifications for these posts, was enabled to fill them to the comfort and satisfaction of Friends. In her capacity of Overseer she took much interest in a First-day Bible-class for the children of Friends.

In 1884 she was appointed Assistant Clerk to Warwick, Leicester, and Stafford Quarterly Meeting, and in 1889 she succeeded to the Clerkship, which office she filled very acceptably. It was with her a devoted loving service for the Master's sake, only resigned by letter whilst on her death-bed. Her clear, logical mind, and peculiar aptitude for leaving her own personal views entirely out of the question, made her an adept at gathering the sense of the Meeting.

She had always been much interested in the cause of the Negroes, her zeal in this direction having been fostered by her mother's deep concern for them; and she was for many years a valued member of the "Birmingham Ladies' Negro's Friend Society," becoming one of its secretaries in 1889, in which capacity she served with a vigour and earnestness and thorough

appreciation of its inner workings which made her a most valuable ally.

Her sympathies were keen and quick, and her anxiety not to hurt the feelings of others so unceasing, and her tact so great, that she seemed never by any chance to tread upon other people's corns. Her whole life was marked by singular unselfishness in little things (those pitfalls which so often entrap the unwary Christian). She was always looking out for the comfort and well-being of others, and could never be happy herself unless she felt that all those by whom she was surrounded were so too.

She had a great dislike to hear any one evil spoken of, and never failed to check the practice in those by whom she was surrounded, more by a sort of magnetic influence than by direct reproof. Indeed, her Christian influence was at all times so quiet and undemonstrative that Whittier's lines, in "The Friend's Burial," seem peculiarly applicable to her :—

“ For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

“ For still her holy living meant
No duty left undone ;
The heavenly and the human blent
Their kindred lives in one.

“ The dear Lord’s best interpreters
Are humble human souls ;
The Gospel of a life like hers
Is more than books or scrolls.”

In 1884 a great affliction befell their family, in the death of a very lovely daughter, twenty-three years of age. She and a cousin were drowned whilst bathing, and it is supposed that Anna Jane Baker never really recovered from the shock, though her great anxiety to comfort her husband and family wonderfully upheld her at the time.

In all the relations of life she was peculiarly beloved. As a daughter, wife, mother, sister, niece, cousin, and grandmother, her family ties were of the strongest. To the last she was a most genial hostess, making all feel at home and happy. A few months before she took to her bed a house-boat was built in one of their fields by some young Friends, and many of them have warmly spoken of the cordiality with which she always welcomed them to a meal after their labours.

Her enjoyment of beautiful scenery and country life was great, and a journey with her beloved husband to the far West of the United States, undertaken in 1883, and another to Norway in 1890, were thoroughly appreciated and enjoyed by her, and resulted for a time in renewed physical vigour; but at the close of 1890 her health was such as to cause grave anxiety to her friends. The alarming symptoms, however, appeared entirely to yield to the treatment pursued, so much so that she greatly enjoyed a trip to the Yorkshire Moors, with her brother and sister, in Ninth month, 1891, walking long distances with perfect ease. But during the succeeding winter she had two very serious falls, after which she never regained her health, though she lived for more than a year.

In Eleventh month, 1892, she failed rapidly, and the last part of her life cannot be better described than in the words of Mrs. Charles, in speaking of Lady Augusta Stanley:—

“Of all the many difficult ways—lingering or rough—by which we have to leave this life, certainly not the least, but it seemed one of the most painful, was assigned her, so tender to the sufferings of others, so characteristically independent of help and care herself. Every nerve

of sensation keenly awake to the last, but all power of movement lost. Some perfecting of the inmost being, by the blows which destroyed the beautiful freedom and helpfulness which had seemed to us essentially characteristic, must have been meant; some stooping herself under the weight of the cross, she so free and strong had helped many to bear."

She did not speak much of her feelings during her slow going down into the valley; indeed, a peculiar breathlessness rendered speaking difficult; but she bore her sufferings with much patience, and was able to enjoy the lovely flowers by which she was constantly surrounded, also watching the birds feeding at her window.

Towards the last her great solace was having hymns, the old favourites particularly, read to her by the hour together; and almost her last words were:—"No merit! no merit! Jesus only!"

The look of surprised, rapturous joy, which her face wore when the spirit left it, made one realise in a peculiar manner the blessedness of the change to her.

SARAH BAKER,

73 2 11 mo. 1892

Cork. An Elder.

THOMAS BAMBER,	41	6	8 mo.	1893
<i>Portadown.</i>				
ELLEN H. BALL,	55	15	1 mo.	1893
<i>Dalston.</i> Wife of Thomas F. Ball.				
JOHN A. BALL,	14 mos.	23	4 mo.	1893
<i>Dalston.</i> Son of Thomas F. Ball.				
WILLIAM L. BARCLAY,	47	6	1 mo.	1893
<i>Reigate.</i>				
JOHNSON G. BARLEY,	83	22	5 mo.	1893
<i>Torquay.</i>				
ELIZABETH BARLOW,	84	6	7 mo.	1893
<i>Sunderland.</i>				

Elizabeth Barlow was born in Darlington, in 1808, and at ten years of age was, through Divine love, drawn into the fold of the Good Shepherd, whose voice she recognised saying, "Come," and she faithfully followed Him through her long life. Her parents and herself were members of the Wesleyan Methodist Society. Her mother commenced the first Sabbath School in Darlington, in which work she also took a part, as well as in visiting the sick and in other service for the Master.

It is supposed that she and her mother, who was afterwards an acknowledged Minister, became members of the Society of Friends some time previous to 1840. Her father was

much opposed to the step, but in after years he also become a Friend.

Elizabeth Barlow was a most dutiful daughter, and loving, self-sacrificing sister and friend. During her long life she was never known to be out of temper under any circumstances.

Though for many years an invalid, she distributed tracts diligently, and had the joy of knowing that her seed-sowing brought forth fruit. She also corresponded with many invalids, ministering to their spiritual and temporal needs according to her ability, and was the grateful almoner of various friends.

Through years of suffering she was most cheerful and uncomplaining, and remarked, upon one occasion, that she believed that the Lord had saved her from repining in her old age. She had a "heart at leisure from itself," and was always ready to enter into the joys and sorrows of others. Her loving Christian influence was powerfully felt in the house where she spent the last part of her life. It was a pleasure and refreshment to visit her, for one felt that she dwelt in the presence of the King.

She said to a friend, who went to see her on hearing of her being seriously ill, "My . . Father . . all things well," and soon after be-

came unconscious, from which state she never rallied.

“ Oh call it not death—it is life begun ;
 The waters are crossed, the home is won.
 The ransomed spirit hath reached the shore,
 Where they sin and suffer and weep no more.
 She is safe in her Father’s house above,
 In the mansion prepared by redeeming love.
 To depart from a world of sin and strife,
 And to be *with Jesus* ; yes, this is life.”

JANE BEALL, 35 30 8 mo. 1893
Leominster. Wife of Joseph Beall.

MARCUS BECK, 49 21 5 mo. 1893
Isleworth. Son of the late Edward and
 Susanna Beck.

SUSANNA BECK, 85 7 3 mo. 1893
Isleworth. Widow of Edward Beck.

MARY BEGLEY, 60 8 8 mo. 1893
Trummery Wagheramesk, Co. Antrim. Wife
 of James Begley.

SARAH S. BELL, *Alton.* 87 24 10 mo. 1892

ELIZABETH BELL, 76 18 11 mo. 1892
Alton. A Minister.

JANE BELL, 57 8 7 mo. 1893
Knock, Co. Down. An Elder. Wife of Elias
 H. Bell.

- HENRY B. BILLAM, 84 11 6 mo. 1893
Newcastle-on-Tyne.
- HARRY W. BILTON, 14 15 2 mo. 1893
Bradford. Son of Edward and Mary Jane Bilton.
- JANE M. BINGHAM, 97 4 2 mo. 1893
Chesterfield. Widow of William Bingham.
- HOWARD T. BINNS, 12 8 5 mo. 1893
Nailsworth. Son of George and Sarah Ann Binns.
- WILLIAM BINNS, 76 19 10 mo. 1892
Lower Broughton, Manchester.
- RUTH BLACK, 90 27 8 mo. 1893
Saerly Clonfagh, Grange, Ireland. Widow of Henry Black.
- SARAH E. BLOGG, 19 20 4 mo. 1893
South Shields. Daughter of William and the late Harriet Blogg.
- DAVID P. BOYD, *Belfast.* 46 1 9 mo. 1893
- MARTHA BRADSHAW, 75 9 3 mo. 1893
Eccles. Widow of George Bradshaw, the originator of "Bradshaw's Guide."
- CHARLES L. BRAITHWAITE, 81 13 1 mo. 1893
Ghyll Close, Kendal. A Minister.

Charles Lloyd Braithwaite was the son of Isaac and Anna Braithwaite, of Kendal, where he was born, on the 10th of Twelfth month, 1811.

Among the most marked recollections of his childhood were the long absences of his mother, who paid three religious visits to America, besides travelling as a Minister in this country, leaving a confidential friend in charge of her young children.

After passing through the Friends' School at Kendal, then under the care of the late Samuel Marshall, he went to Liverpool as apprentice to George Crosfield & Co., wholesale grocers; and throughout his life he had a warm remembrance of the kindness shown him by different members of the Crosfield family.

Whilst he was in Liverpool, the Meeting and families were visited by Joseph John Gurney, whose ministry was greatly blessed to him. Reviewing the last year and a half of his stay in Liverpool, he thus refers to the merciful dealings of his Heavenly Father :—" Events entirely unforeseen were blessed by Him to the opening of my eyes to view with some clearness the doctrines of the Gospel, and to cause me to feel the truth of my Saviour's declaration, ' Without Me ye can do nothing.' Through His mercy, He hath graciously shown me my need of Him for strength and for support. May the Holy Spirit, who delights to further the work of sanc-

tification in the heart, carry on the work, and cause that every talent which my Heavenly Father has lent me, my body, and everything, may be sanctified to His use."

Soon after his return to Kendal, in his twenty-second year, he and one of his brothers took a woollen business, which had been purchased by his father and uncle. This was not exactly the line he would have chosen for himself. The choice was made for him by the action of others, but it determined his course of life, and he settled down to the work with diligence and energy; and in this business he was necessarily closely occupied until he was past middle life. But attention to business did not hinder him from being interested in the welfare of others. He was active in all that concerned the outward prosperity of his native town, and his energies were also given to work for the moral and spiritual help of its inhabitants. He and some of his cousins, in conjunction with other Christian friends, used for some time to devote one evening a week to holding cottage meetings in various parts of the town.

He was an active Sunday-school teacher, and for many years the superintendent of a school which was the last survivor of the old

undenominational Sunday-schools, which were founded in Kendal as far back as 1785. On the advent of a new vicar it was found impossible to continue the school on the old lines, and when it was finally taken over by the Established Church, C. L. Braithwaite threw his energies into the Friends' First-day School, which had meanwhile been established. Under his care it steadily increased, and in it he continued to act as superintendent until failing health obliged him to retire. During all the time of his connection with Sunday-school work he specially felt the importance of teachers' meetings, both for preparation of lessons and the conduct of the business of the school. He held preparation classes weekly for a number of years; and even after he had ceased to attend the school, teachers' meetings were held at his house. The British and Foreign Bible Society always held a very warm place in his heart. The deputations from the Society often stayed at his house, and evening after evening he would drive them to the various country meetings, often taking other friends with him to help the interest. His connection with the Society continued to the end, and he was president of the Kendal Auxiliary at the time of his death.

Closely connected with his interest in the Bible Society was his deep sympathy with all work in the mission field. Labourers in the Gospel, whether their sphere of work was at home or abroad, were sure of a warm welcome from him, and again and again he was glad to receive them at his house. It was in this direction specially that he loved to exercise that gift of hospitality which was so marked a feature in his character. It was a real trouble to him in his later years, that failing health prevented him from giving the invitations which his heart so often prompted.

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He was an early supporter of the Temperance movement, and to the last it had his very warm interest, although he was obliged gradually to withdraw from the personal work which he at one time so gladly gave to it.

As a life-long member of the Society of Friends he was largely engaged with its concerns, and as Clerk of Quarterly and Monthly Meetings, and of other meetings and committees, he gave a great amount of time and thought to the details of its organisation, attending the Yearly Meeting regularly for many years. He was long a member of the Ackworth School Committee, and was warmly interested in the

welfare of the school, having also a deep concern for the spiritual life of the teachers, especially of the younger ones.

He first spoke as a Minister in Kendal Meeting about the year 1860, and he was recorded by the Monthly Meeting in 1867. He never travelled as a Minister, but joined in committees to visit the Meetings and members of his own Quarterly Meeting. His great desire, which seemed to increase as the years passed on, was that the people might be brought to Christ; and his preaching almost always circled round these two themes—the greatness and fulness of God's salvation, and the absolute necessity of the new birth.

In 1838 he married Susanna, the daughter of Isaac and Mary Wilson, of Kendal, and their union was uninterrupted through the long period of fifty-four years. Their three children all survive him.

During a visit to Moffat, in 1880, he became extremely ill, and his recovery was so slow that it was six months before he could be removed home; and though he gradually regained strength, he was never afterwards able to resume his old habits, and was never again away from home.

The last years of his life were like a quiet evening after a busy day; and while he was debarred from much which he would have enjoyed, his days were very happy and his prevailing feeling was thankfulness and praise. He did not lose his keen interest in what was going on outside his quiet haven, and especially in everything connected with Christian effort; and records of the success of evangelistic work of all kinds met with the warmest response from him; and his own quiet efforts in preparing and sending out packets of periodicals and tracts were continued until his last illness. It was very instructive to notice how, during the last ten years of his life, he became more and more gentle and patient, and the restrictions which were likely to be trying to one of his active disposition were borne not only with patience but with thankfulness. In the last year or two, when the sight of one eye was quite gone, and that of the other had become very feeble, he would say, "I have been able to read finely to-day. What a blessing it is to be still able to read!"

His last illness was only about three weeks long. From the time of the first seizure he seemed to realise that he would not recover.

On one of the first days he said, "If you write anything about me, say nothing except that I am a sinner saved by grace. Exalt the Lord Jesus Christ." On being told a few days later that it was Christmas-day, he said, "Was Christ preached to-day? Does thou think many people were brought to Him?" The same day he said, "I want thee to pray that I may rise up into the Lord's will."

As his mind gradually became clouded and less cognisant of things around him, he responded to words of Scripture or hymns when he took no notice of anything else said to him. Often in his restlessness a hymn sung or repeated would soothe and quiet him; and within two days of his death, when it was doubtful whether he knew those who were watching him, he would supply a word or two in a hymn that was repeated. As his mind wandered he was much in prayer, the burden of which was that he might be filled with love, that the Lord would come and abide in his heart, and that everything that was contrary to His will might be taken away.

His illness from first to last was most mercifully ordered; he was free from acute pain, and never appeared to realise that he was

paralysed, or that his sight was gone; and the final going home was a peaceful falling asleep.

SARAH BREACH, 83 19 5 mo. 1893

Bristol. Widow of William J. Breach.

WALTER BROCK, 31 15 11 mo. 1892

Croydon. Son of Priscilla and the late Joseph John Brock.

SAMUEL BROOKFIELD, 53 1 3 mo. 1893

Bishop Auckland.

EDMUND BROOKS, 90 21 7 mo. 1893

Grays, Essex.

HENRY BROOKS, 58 5 6 mo. 1893

Ipswich.

ANNA BROWN, 82 23 2 mo. 1893

Hammersmith. An Elder. Widow of Alfred Brown.

Anna Brown, *née* Harrison, was born in Spitalfields in 1811; her parents were Friends she, therefore, was a member of Devonshire House Meeting, and continued so, with the exception of a short interval, for seventy years. This was a privilege she much prized, and during that long period she was a diligent attender of Meetings and a consistent member.

It is interesting now to call up a picture of London life as it was in her early days. Devonshire House and Gracechurch Street were both

large Meetings; suburban residence was not common, and there were not so many outlying Meetings as now. Friends lived at their places of business and over their shops; and there are still representative names of firms who then lived in and round Bishopsgate Street with their families, making a large circle of social visiting life. Private houses in Broad Street and the newly-built "Circus" were also tenanted by Friends. Peter Bedford lived in Spitalfields; William Allen in Plough Court; and Elizabeth Fry had her town residence in Mildred's Court. These London Friends entertained large companies at Yearly and Quarterly Meeting times, of such as came from Tottenham, Hounslow, Staines, and Croydon, by coach or in their own conveyances, often staying the night, and making the evenings full of young life and social enjoyment.

Anna Harrison was left an orphan at seventeen, and she kept house for her brother-in-law, Thomas Bax, till her marriage to Alfred Brown in 1832. This took place at Devonshire House, and after that she lived at Clapham for about three years.

In the early part of their married life, she and her husband passed through an experience

of much illness and of reverse in business ; but they bore all these trials with unfaltering love to one another, and with courage and fortitude in meeting the inevitable changes that they brought ; and they strengthened in Anna Brown a spirit of trust and submission to her Heavenly Father, which, united with her own good judgment, rendered her ever after a tender and sympathising friend, and a wise and conscientious adviser to many who were passing through the struggling period of life. Indeed sympathy, sound advice, and religious counsel privately given, were pre-eminently her gifts, and were the service that she rendered faithfully to the Church and its members.

She was appointed an Overseer in 1845. This office she exercised with faithful diligence ; welcoming strangers at Meeting, visiting absentees, and making calls on the members of her Meeting, especially when any sorrow claimed her sympathy.

She took great interest in the establishment of the " Fourth-day evening Meeting," about 1851. This was intended specially for men in business ; and as she also was so engaged at this time, she became a regular attender, and continued to be so, more or less, for about twenty-

five years. This Meeting was at first held at Gracechurch Street, specially interesting as being the place (though not in the same building) where George Fox preached his last sermon, and then went into an adjoining house and lay down in that "heavenly frame of mind" described by those who were with him, and so passed away to his heavenly home.

Anna Brown was appointed an Elder about 1864, an office in the discharge of which she was much helped by her excellent memory and correctness in quoting from Scripture. In 1866 she accompanied Mary Ann Bayes in a visit to Friends and Meetings in Surrey; and although in the prospect she felt it a very responsible service, she found it to be also a great privilege. Her sympathies were drawn out to her companion, whose deepest and tenderest ministry was often called forth in small and simple Meetings. While they were staying at a small farmhouse in Surrey, they sat up most of the night witnessing the wonderful display of meteors which took place in that year. This spectacle always lived in A. Brown's memory as a very impressive one.

On the publication of J. G. Whittier's poem, "The Eternal Goodness," Alfred and Anna

Brown found in it the expression of some of their own best and deepest feelings. They held firmly the fundamental truths of the Gospel which they had found precious in their own lives, whilst they felt encouraged by the poet's beautiful stanzas more freely to give expression to their deep sympathy with broad and liberal religious thought.

In 1876 Anna Brown moved to Hammersmith, and was warmly welcomed by Friends of Westminster Monthly Meeting. The old Meeting-house at Hammersmith had been lately re-opened, and she and her son-in-law, H. T. Bayes, took great interest in the re-establishment of the Meeting. Some restoration of comfort and good maintenance was attempted in the old building; a few families began to attend the Meeting, and social life sprang up within its borders. This paved the way for further improvement of the premises some years later. Here A. Brown found scope for her service as an Elder, and gave wise and faithful counsel in this capacity.

On the death of her son-in-law, who had been her friend and adviser during the ten years of her widowhood, she took up her residence with her daughter, M. A. Bayes; and as her

powers for public service were then failing, she entered with all her loving sympathy into the family life and interests of her daughter and grandchildren. She seemed to live over again in them, and never, to her last day, lost the freshness of her hold on the life of the young. In politics, in literature, and in the interests of her own Society, she kept abreast of the times. Her room was the centre of the household life. Its door was always ready to open, and every interest, large and small, found a welcome within it.

She bore the gradual decline of life with resigned acquiescence in her Father's will, acknowledging that her trust was entirely in her Saviour. She used often to say, "You must pray for me that faith and patience may hold out to the end." This prayer was abundantly granted to her, and, with her hands in those of her grandchildren, she passed away Second month 23rd, 1893, aged nearly eighty-three years.

" Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar
When I put out to sea.

“Twilight and evening bell,
 And after that the dark !
 And may there be no sadness of farewell,
 When I embark.”

EDMUND A. BROWN, 31 22 10 mo. 1892
Tuffleigh, near Gloucester. Son of Alfred and
 Elizabeth Brown.

EMMA BROWN, 69 22 4 mo. 1893.
Falmouth. Youngest daughter of the late
 Richard Marks and Dorcas Brown, of Luton.
 “With Christ, which is far better.”

MARY BROWN, 68 31 3 mo. 1893.
Luton. A Minister. Widow of William Brown.

SUSANNA BROWN, 72 30 6 mo. 1893
Sibford Gower.

GULSON BURLINGHAM, 63 25 8 mo. 1893.
Hereford.

JONATHAN BURTT, 85 25 11 mo. 1892
York. An Elder.

ROSE CALCRAFT, 25 11 2 mo. 1893.
Dalston. Wife of William Calcraft.

WILLIAM CAPPER, 33 9 3 mo. 1893.
Bristol. Son of Edmund and Hannah Capper.

JOHN CARSON, *Liverpool.* 72 8 11 mo. 1892.

EMILY CASSON, *York.* 58 25 8 mo. 1893.

JOHN CHAMBERS, — 12 7 mo. 1893
Te Mata, Napier, New Zealand.

DANIEL CHAPMAN,	85	11	1 mo.	1893
<i>Battle Hill, Richhill.</i>				
JAMES CHAPMAN,	57	23	5 mo.	1893
<i>Portsea. A Minister.</i>				
JOHN P. CHAPMAN,	33	16	1 mo.	1892
<i>Waterford.</i>				
THOMAS CHAPMAN,	76	12	6 mo.	1893
<i>Enniscorthy.</i>				

Thomas Chapman was born at, or near, Ferns, County Wexford, in Eighth month, 1816. With grateful recollections he frequently referred to the instructions received in the Sabbath-school from an amiable and excellent young lady, Miss Chartres. At the age of twenty-three he was the subject of a visitation of heavenly love, when he was, through grace, enabled definitely to turn to the Lord with his whole heart, and when he received the initial Gospel blessing—the forgiveness of past sins.

In the year 1840 he entered the employment of Francis Davis, of Enniscorthy, after having asked the Lord to put him in a position in which he could earn his bread and serve Him with a good conscience.

Love to the Lord Jesus was a conspicuous feature in T. Chapman's character, and out of which flowed love to his fellow-men. This was

manifested by his generous support of Christian missions, at home and abroad, the Temperance cause, and various other kindred enterprises.

Like the patriarch Jacob, he did not stipulate for great things for himself; he had rather a dread of wealth, and he adopted the prayer of Agur, "Give me neither poverty nor riches, feed me with food convenient for me."

It has been said that grace improves bodily health; and although T. Chapman inherited a constitution that was far from robust, he nearly completed his seventy-seventh year; regular and temperate living, and a mind at peace with God, tending to that result.

When, in the year 1852, he clearly saw it was the Lord's will that he should join the Society of Friends, he withdrew from the Protestant Episcopal Church, after having with Christian courtesy informed the minister of the parish of his intention, and acknowledged the privileges and advantages he had up to that time enjoyed therein; but at the same time stating that there were some things professed and practised by that Church with which he could not unite.

When the end came it was evident that the Lord had granted him another request, and that

was that he should not live to extreme old age, to be a burden and care to any. His last illness continued but forty-eight hours, after which the Lord, whom he loved and served, took him home to be for ever with Himself. As regards T. Chapman, we reverently believe he has verified the truth of the declaration, "To be absent from the body is to be present with the Lord"—in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore.

WILLIAM E. CLARK, 54 3 4 mo. 1893
Tottenham.

REBECCA CLARY, 64 27 1 mo. 1893
Charlbury. Wife of John Clary.

THOMAS H. CLIBBORN, 48 20 9 mo. 1893
Anner House, Clonmel.

OLIVIA A. COLLAR, 52 6 3 mo. 1893
Harrogate, late of Southport.

FRANCIS COOPER, 47 2 3 mo. 1893
Croydon.

MARY ANN COOPER, 63 3 10 mo. 1893
Marple, Cheshire. Wife of Frederick Cooper.

ELEANOR E. CORDEROY, 27 12 6 mo. 1893
Hoxton. Wife of George W. Corderoy.

ELLEN CROSFIELD, 66 9 4 mo. 1893
Liverpool. An Elder. Widow of Edwood Crosfield.

HANNAH M. CROSLAND, 71 3 3 mo. 1893
Mount Pleasant, Cleckheaton. A Minister.
Widow of James Crosland.

Hannah Maria Crosland was the daughter of Samuel and Jane Woodhead. She was born at Foulstone, a village near Huddersfield, in 1821. Her father was a cloth manufacturer, and employed many weavers, but, owing to commercial distress, the business was sold in 1825 and the family removed to Brighouse.

In 1829 Samuel Woodhead died, and his widow afterwards removed to Bradford. H. M. Woodhead was sent as a little girl to Ackworth School, and whilst a pupil there an outbreak of typhus fever, in 1833, made it necessary for the school to be disbanded. Soon after reaching home she fell ill of the fever. In nursing Hannah Maria, her mother and the doctor who attended her both caught the fever and died. It was a sorrowful recovery for the little school-girl, who returned to health again to find herself left without father or mother, one of the youngest of a large and scattered band of brothers and sisters.

But hers was too healthy a nature to dwell long or morbidly under any shadow. She afterwards returned to Ackworth, and always

cherished very happy memories of her life there and of the influence exerted over her for good by some of the teachers. Of one especially she wrote, many years afterwards:—"She has been like a spiritual mother to me ever since I was at Ackworth under her care."

An older schoolfellow says of her:—"Hannah Maria was a good girl at school, much beloved and looked up to." A younger schoolfellow says:—"My first recollection of her was her standing as a monitor at the 'Collection,' or assembling of the girls round the large play-room. . . . I remember her as a child, sixty years ago, standing with her hands behind her, dignified and good." The young "monitor" of those days continued, through all her after life, to feel a deep interest in the welfare of the school, and often served on its committee.

On leaving Ackworth, H. M. Woodhead lived for four years at Doncaster, where she taught her nephews; and after this she kept house for her brother, Firth Woodhead, at Liverpool. She greatly enjoyed the happy social life in the large Meeting there, and formed some of the many friendships which, to her, were a life-long joy and enrichment.

In 1846 she was married to James Crosland,

of Oldfieldnook, near Cleckheaton, which continued for twenty-seven years to be their home, the centre of many interests and much happy useful work for others, especially for the villagers around.

She was of an energetic nature, bright, joyous and warmly sympathetic, and it was impossible to her to see a need without doing what she could to meet it. She was, besides, always anxious to share her good things with others; and so it came about that gradually, one after another, there were started Sunday evening Classes, a Sewing-school, Mothers' Meetings, and Cottage Meetings; and whatever she began she kept up with untiring spirit and vigour. Eventually, also, through her influence, a Friends' Meeting for Worship was opened in the village.

But all her outside work had its starting point in the home-life. Her sunny radiance, her attractiveness of personal appearance, and magnetic charm of manner, were combined with an almost severe faithfulness to her own ideal. She ruled her household with diligence, and expected from those who served her the punctuality, exactitude, method and order, which were the habit of her own life. She was no easy-going

mistress, but one who required that everything should come up to her own standard of right and fitness. She was ready and outspoken both with praise and blame, and though possibly some might have thought her occasionally exacting in her requirements or sharp in her reproofs, few mistresses have been more beloved by their servants than she was. And these characteristics of her home-life she carried into all her work outside. She was as fearless as she was loving, never afraid to do anything that she believed it was her duty to do, or to say anything that she thought ought to be said.

“She was the best friend I ever had,” said one of her village neighbours after her death; “*no one ever told me my faults like she did.*” And yet this faithfulness, in saying what it could not be pleasant to say, was combined with such bright readiness to recognise the best in others, and to show, in her own sweet gracious way, that she recognised it, that it was said of her by another young friend, “It is so nice to call on Mrs. Crosland, she always sends you away feeling pleased with yourself.” And this was not owing to any flattery, but to a sympathetic and entirely sincere recognition of some worth or ability which she desired to encourage

and strengthen. It was the sort of heart sunshine which helps all our best things to grow and ripen. It was inevitable that a temperament which could so quickly recognise and respond to the good in others should also quickly feel and resent what was not good or fitting; and often, in her journal, did she record her sorrow over some "hasty" or "impatient" word she had spoken; and earnest were her longings after "more patience and love." When she felt she had been in fault, she was ready most frankly to acknowledge it; and to her younger friends the way in which she would do this was a never-to-be-forgotten lesson.

She first spoke in a Meeting for Worship at Brighthouse, Twelfth month, 1867, and was recorded a Minister in the same place in 1871.

In 1873, on the occasion of their son's marriage, James and H. M. Crosland removed to Harrogate. About this time she began to suffer from an affection of the eyes, which for several years nearly blinded her. This was no small trial to so active and independent a spirit as hers, but she was enabled to bear it with cheerful patience. Under date First month 11th, 1879, occurs this entry:—

"It is more than four years since I ventured

to write anything by way of journal, owing to my sight being so defective ; but now it is partially restored, I want to gratefully acknowledge the goodness of my Heavenly Father through this deep affliction. At first I thought I never should be able to bear it. So many avenues of usefulness seemed closed against me, and I have had to be so dependent on others for many things, that it did feel a bitter cup indeed. Now I can gratefully say there was a needs be for it all. The tenderness of my husband would never have been brought out so fully but for this ; and the kindness and consideration of all has been what I felt I was so undeserving of. Above all, I seem to have been shown my Heavenly Father's love and mercy more deeply through our Lord Jesus Christ. I reverently believe He has been pleased to use me, poor and weak and frail as I am, to tell others of His love to us poor sinners ; goodness and mercy have followed us all these five years."

Before long, through her powers of attraction and initiative, the house at Harrogate became, like that at Oldfieldnook, the centre of many interests, and an ever-widening circle of loving service for those around her. Every good cause had her sympathy and, where possible,

her active help. She drew others to her side, and made them glad and eager to work with her. Young people gave her their confidence instinctively, and loved her with an enthusiastic love, finding in her warm and ready sympathy with their interests and aims, and even with their fun. She could enter, too, into all young eagerness for wider knowledge, for to the end of her life it was an ever-fresh delight to her to learn. Those whose privilege it was to read aloud to her found in her the brightest, most responsive of listeners. She was one who used her powers to the full, and so made them go further than many who, perhaps, have had higher intellectual endowments. In her ministry and in conversation, in village gatherings or drawing-room meetings, she would express herself with such freshness of feeling, such a loving glow of manner, that her words often carried with them an impressiveness which far more striking and original utterances sometimes lack.

In 1882 James Crosland died, after a long and suffering illness. Then followed a time of sorrowful prostration before again H. M. Crosland's brave and buoyant spirit rose above sadness and loneliness, and with growing tenderness

and sweetness took up again the broken threads of work and life.

She resumed her attendance of Meetings, Yearly, Quarterly, and Monthly, in which she had always taken deep interest, delighting to meet her friends, and thankfully responsive to all helpful spiritual influences. Her children and grandchildren were often with her. She loved to have them about her and to give them pleasure; and entered with bright, loving sympathy and deep prayerful interest into all that concerned them. Her faith in prayer was a marked feature in her character, and she often spoke of her thankful sense of help received in answer to it.

She also found ever-fresh inspiration and delight in the prayerful study of the Bible, which seemed, somehow, always like a new book to her, and she loved to encourage others to study it diligently.

In 1891, wishing to be near her children, she removed to a house which had been built for her close to Oldfieldnook. Her old friends and neighbours rejoiced to have her amongst them once more, but no one dreamed it would be for so short a time. There followed just eighteen months of happy work and vivid life,

rich in inspiring memories for those who loved her ; and then the home call came, after a few weeks of illness, during which she was kept in peace and perfect freedom from all anxiety about herself. "I am in my Father's hands," she said, simply. The large company of friends, from far and near, who gathered round her grave, testified to the wide love and esteem in which she was held and the lessons of faith and faithfulness which her life had taught.

Few of us make of our lives all that we might do. Indolence, or a cowardly self-distrust, which is really unbelief, holds us back. But those who knew Hannah Maria Crosland felt of her that, though not faultless any more than the rest of us, yet, through the grace of God, she had bravely and faithfully "done what she could." She used her opportunities ; she lived simply and nobly the life God gave her to live ; and many are the better because she did so.

WILLIAM CROUCH, 56 23 8 mo. 1892
Bessbrook.

JOHN CULVERWELL, 69 11 3 mo. 1893
Birmingham.

HERBERT R. DANN, 1 24 10 mo. 1892
Brisbane, Queensland. Son of Edward J. and
Emma Dann, formerly of York.

CHARLES DARBYSHIRE,	80	18	1 mo.	1893
<i>Enderby, near Leicester.</i>				
JENEPHER DAVIS,	80	24	3 mo.	1893
<i>Cork.</i>				
ANN DAVY,	71	6	4 mo.	1893
<i>Didsbury, Manchester.</i> Widow of Thomas Davy.				
ROBERT W. DAWES,	54	23	1 mo.	1893
<i>Clapton.</i>				
ELIZABETH DEACON,	76	3	6 mo.	1893
<i>Reading.</i>				
HANNAH DICKINSON,	76	18	5 mo.	1893
<i>Cockermouth.</i>				
ELIZABETH DOUBLEDAY,	80	30	11 mo.	1892
<i>Coggeshall.</i> A Minister.				
RICHARD V. DREW,	24	25	2 mo.	1893
<i>Penybont.</i> Son of James and Margaret Drew.				
STEPHEN EDMONDS,	87	20	2 mo.	1893
<i>Falmouth.</i>				
MARY ANN ELWIN,	87	19	3 mo.	1893
<i>Peckham.</i> Widow of Benjamin Elwin.				
THOMAS EMMOTT,	69	27	12 mo.	1892
<i>Oldham.</i> An Elder.				
ELIZA EVELEIGH,	73	16	10 mo.	1892
<i>Prestwich, near Manchester.</i>				
SARAH FFENNELL,	84	9	10 mo.	1892
<i>Blackrock, Cork.</i>				

GEORGE FISHER,	58	25	3 mo.	1893
<i>Folkestone.</i>				
GERALD FISHER,	19	12	8 mo.	1893
<i>Leeds.</i> Son of John G. Fisher.				
ALFRED FLETCHER,	49	11	1 mo.	1893
<i>Dewsbury.</i>				
MARY FOLLETT,	86	5	5 mo.	1893
<i>Weston-super-Mare.</i>				
ANN FOSTER,	83	10	7 mo.	1893
<i>Newcastle-on-Tyne.</i> An Elder. Wife of Robert Foster.				

It has been thought that the memorials of the *Annual Monitor* would be incomplete without some record of one who was deeply attached to the Society of Friends, and who was much beloved and will be greatly missed by a wide circle. This brief tribute may recall her gentle presence to the minds of some, and her bright example may be to all a word of cheer.

Ann Foster was the daughter of Isaac and Deborah Richardson, and was born at Spring Gardens, Newcastle-on-Tyne, in 1809. Her father, a man of refinement and intellectual tastes, died when she was only ten months old, leaving his widow and young family to the guardianship of his brother, George Richardson whose paternal care over them was unremitting,

and between whom and this almost adopted daughter a close and tender bond existed to the end of his long and venerated career. Her childhood was one of much indulgence, her health being delicate, and she was kept at home for education. Her only sister died in early womanhood, so that her lot was a secluded one, and passed in close companionship with her mother, to whom she was ever a devoted daughter.

In 1841 Deborah Richardson removed to Summerhill Grove, to be near her two sons, John and Edward, who had settled there, one with a bride from Plymouth, the other with one from Edinburgh. Though brought from places so far apart, they had both been carefully matured and trained in the same religious fellowship, and the families continued in close unity with the Society of Friends. When the first of these sisters-in-law came to Newcastle, Ann Richardson was a girl in her teens, but was already wearing the cap which, with a little alteration in style, was worn to old age, and which in some degree gave to her the same appearance from youth onwards.

From the time of their bridal days till death parted them, long years afterwards, an

unbroken friendship existed between these three sisters ; and it was in the happy union and intimacy with the large families that sprang up in the houses of her two brothers that the foundation was laid of that relationship of " aunt " which clung to her through life, and by which she was known and beloved by succeeding generations.

Records of these early years, dating from 1824, tell of much intellectual activity amongst the young Friends of Newcastle, and of their diligent attendance at Monthly and Quarterly Meetings, going by steamboat and coach, and of journeys to London ; while the constant intercourse with Devonshire and Scotland, and long visits from distant relatives and friends, introduced an element of much interest and profit into these households. Many allusions are also made to the beauty and enjoyment of the fruitful gardens of their suburban residences, which have long been swallowed up or surrounded by the ever expanding city growth.

In looking back to this period one seems not only to span England, as it then was, but the century which has seen such changes in social and national life.

The death of Deborah Richardson took place

in 1848, and was deeply felt. This loss did but deepen the tie which bound Ann Richardson to her brothers ; and as the years rolled on, with their alternating clouds and sunshine, she was to them a tender, loving sister, the constant sharer of their and their children's joys and sorrows.

She became stronger in health as she grew up, and her uncle George Richardson was very instrumental in the formation of her character. As this developed, the Christian graces of humility and love shone more and more conspicuously. The love of Christ within her brought forth its legitimate fruit of love to man, and in many ways she sought to promote the Redeemer's Kingdom on earth.

Being very dependent on fresh air, and delighting in the plentiful use of pure water, it was the family habit to go often to the country or sea-side, and hence she grew up familiar with both, especially with the sea and the hardy race of fishermen who inhabit the Northumbrian villages. Nor were the perils of the deep known to her only by hear-say. In 1837 she accompanied her brother Edward to London, and, for the benefit of his health, they were returning to the Tyne by sailing vessel. When off the coast of Suffolk the vessel ran upon the Newcome

Sands, and all efforts to get her off proving fruitless, she became a total wreck. The water washed quite over the deck, and in the darkness of that fearful night they clung together, drenched to the skin, and expecting any moment might be their last. The Lowestoft life-boat, however, came off in response to a lighted tar barrel, and they were landed safely, but bare-headed and penniless. Their shipwreck soon became known at Lowestoft. The clergyman, Francis Cunningham, treated them with great kindness, and a friend lent them money to enable them to go home by coach. The large Tuscan bonnet of the early Victorian period, purchased on that occasion, was kept as a memento, and brought out as often as the stirring tale was told to eager listeners in after years, but never without emotion and the acknowledgment of God's care, not only in preserving life, but also in that her brother's health did not materially suffer from such exposure.

The welfare, both spiritual and temporal, of sea-faring people engaged her earnest attention year after year. In conjunction with her cousin, Ellen Richardson, she established a school for children at Cullercoats; and through

later life, when in residence at Newbiggin, a few miles further north, the needs of the poor were looked into and their condition often materially assisted. During her earlier years she also actively sympathised with the efforts made for the emancipation of the slaves.

A short account was given in the *Annual Monitor* last year of a visit to Paris, in 1846, by her cousins, Henry and Anna Richardson, for the purpose of distributing the New Testament in that city and its neighbourhood. A. Richardson's companionship and help on that occasion were truly valuable, and the enterprise was entered into and carried out with much zest.

Her labours on behalf of others did not consist in fitful efforts, but were mainly continuous, through years of patient endeavour, to establish and uphold what her judgment decided was for the best. Many charitable institutions received her warm support, the Ragged and Industrial School at Newcastle especially so from its very commencement. The teachers and matrons always found in her a kind and judicious adviser, and many can testify to the help she gave them into positions of much usefulness. She was liberal to the poor, seeking

out the wretched and miserable in their dwellings, at personal self-sacrifice, with deep and true-hearted sympathy.

While her heart was thus drawn out in care for others, she was always loyal to her own religious Society. She loved the principles of Friends, and sought in a gentle way to instil them. Friends travelling as Ministers were lodged and cared for, and companies of Monthly and Quarterly Meeting visitors were generously provided for during many years. Being well qualified for the service, she filled the office of an Elder for a long period with much acceptance. She was able to speak the truth in love, and so to manifest her sympathy, whilst handing counsel, as to avoid giving offence. She was, indeed, a preacher of righteousness in life and conversation. Her light shone because it could not be hid; it was the illumination of the Divine Spirit within which made her what she was, and by this guiding light she sought to walk humbly with her God.

In 1858 Ann Richardson was united in marriage with Robert Foster. This step did not remove her from her native town, and by it another large circle was added to her own, and henceforth the house was more than ever an

open one. The two were one in extending a double welcome, double kindness, and double help, if help was needed, to all who came. For thirty-five years this happy union of hand and heart continued, and by her death a deep sense of loss and sorrow fills the vacant place.

She was affectionately beloved by her nephews and nieces. Those of the second generation gathered round her as the first had done. She entered into their pursuits, her knowledge of Continental travel, and her acquaintance with modern educational requirements, enabling her to follow the accounts they brought from school and college, at home or abroad, though often with wonderment at the altered ways and the changed lines on which life runs since her own young days. She loved the little ones of the third generation, and her gifts to old and young alike were never failing.

As the threescore years and ten crept over her a failure of power was perceptible, though her activity continued great; and she still got out to Meeting, often twice a day; and she still took her accustomed interest in Society affairs and in all that concerned those dear to her. It was early in the spring of the present year, 1893, that decided signs of weakness appeared,

and she was laid aside from further participation in outward things. Thus she continued for about three months, often speaking of the goodness of the Lord, and numbering her mercies; counting herself to be all unworthy, save through the redeeming love of Christ her Saviour. Very gently, day by day, her strength declined, till the end came and she peacefully departed—the end, it may be said, of an uneventful life, yet one of unobtrusive beneficence; and to her we must believe the glad words would be addressed:—"Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

WILLIAM FOTHERGILL, 77 9 4 mo. 1893
Darlington.

WILLIAM FREELOVE, 73 27 8 mo. 1893
Bury St. Edmunds.

MARY A. FRY, 17 31 1 mo. 1893
Dublin. Daughter of Richard Fry.

ALFRED FRYER, 62 13 12 mo. 1892
Wilmslow.

Alfred Fryer was the youngest son of Simeon Fryer, surgeon, of Rastrick, near Huddersfield, and he was educated by George Edmondson, at Tulketh Hall, near Preston. While there he and his school-mates were fre-

quently invited to spend the evening at the house of Michael Satterthwaite, where he first became acquainted with his future wife, Ann Eliza Ord.

At an early age he showed signs of considerable inventive genius, and in 1865 he invented the "Concretor," an apparatus which conferred a great boon on colonial industries by effecting a very considerable saving in the carriage of sugar to Europe. Our Friend took a great interest in the once burning question of the sugar duties, and was requested at one time to stand as candidate for Parliament in the interests of the sugar refiners, but considerations of health prevented his acceptance of the proposal.

Throughout his life he was keenly interested in the progress of astronomical research, and in 1870 he was invited to join the Solar Eclipse Expedition to Sicily, and, in conjunction with a brother astronomer, succeeded in obtaining an extremely fine photograph of the corona, which has been reproduced in many astronomical works.

For several years A. Fryer was a valued member of the Literary and Philosophical Society of Manchester, and a paper he wrote, on "Some Peculiarities of the Society of Friends," created

considerable interest. He was for several years a member of the Meeting for Sufferings, and in the midst of an active life, filled with business and scientific pursuits, he always took deep interest in its deliberations, rarely missing a sitting. The concerns of his own Monthly Meeting constantly occupied his attention, and for many years he discharged the duty of treasurer; while up to the time of his decease, as a member of the Committee on Oversight, he kept in remembrance the spirit of the text—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." His ready sympathy and help to those in need will be long remembered by many of the Friends in some of the smaller Meetings, where he was known and loved.

The distress occasioned by the Russian famine drew out Alfred Fryer's warmest sympathy, and he was instrumental in helping to raise the fund which was so largely contributed to by Friends. He also took a deep interest in the unfortunate Jews who were expelled from the dominions of the Tzar, and he frequently visited them when they arrived in England.

Alfred Fryer was a man of rare gifts; and although he possessed a well-trained mind, capable of grasping scientific subtleties, yet he was one of the most modest of men, and was pre-eminently pure minded. He spoke in Meeting occasionally, and many have testified to the help they have received from his encouraging words. The first communication he made in Morley Meeting was on the Twenty-third Psalm, and his solemn reference to the text—"Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me"—will be long remembered by those who were privileged to hear him.

Alfred Fryer's life was a continuous effort to realise for himself and those around him a lofty moral and intellectual ideal. He was an incessant worker; and the highest principles of rectitude marked his character, and created in the minds of those who were associated with him a feeling of deep respect which was akin to affection. At the close of a too brief career, he passed away, with calm tranquil faith in the old words—"Underneath me are the Everlasting Arms."

JAMES GALLOWAY, 67 22 6 mo. 1893
Kilmarnock.

ROBERT GARNETT,	59	14	11 mo.	1892
<i>Preston Patrick..</i>				
ELIZA GATCHELL,	91	4	3 mo.	1893
<i>Dublin.</i>				
FLORENCE C. GILES,	10	30	5 mo.	1893
<i>Bath.</i> Daughter of Samuel Giles.				
ANNA GILPIN,	81	19	12 mo.	1892
<i>Kensington.</i> Widow of Charles Gilpin, M.P.				
WILLIAM M. GLYNN,	34	10	8 mo.	1893
<i>Ranelagh, Dublin.</i> Son of Mortimer Glynn.				
GEORGE F. GOUNDRY,	21	25	3 mo.	1893
<i>Chesterfield.</i> Son of George M. and Agnes Goundry.				
ABRAHAM R. GRACE,	61	20	7 mo.	1893
<i>Stoke Bishop, near Bristol.</i>				
ELIZABETH GRAHAM,	76	16	4 mo.	1893
<i>Malvern Wells.</i>				
AMELIA GRAHAM,	43	18	2 mo.	1892
<i>Malvern Wells.</i> Wife and daughter of William Graham, formerly of Birmingham. The latter name appeared in the volume for last year.				

The mother and daughter, whose names are reported above, closely united in life, were not long divided by the hand of death; and it is thought that a short record of their pilgrimage may not be without instruction and profit to

some whose lives flow on in channels unseen and unknown by many of their fellow-men, but who are seeking, nevertheless, to follow on after their Lord in the path of quiet acquiescence with His Divine Will.

More than seventeen years of invalid life was, in the good providence of our Heavenly Father, permitted to the beloved daughter, and this was no doubt in His gracious purpose a refining process, in which she grew in grace and heavenly-mindedness, until we may believe the work was complete, and at the right time the redeemed spirit was gathered home to the rest and service of Heaven. During this long period she committed a great deal of poetry to memory, and stored her mind with varied reading. But the Bible was increasingly her companion as the years went on, and she had an intimate knowledge of its contents; and next to this source of comfort and consolation, she loved the writings of Friends and other religious persons whose faith and experience she loved to follow in the expression of those spiritual truths which she herself held dear.

The constantly prevailing concern of her mind for many years was that she might grow in grace and know her mind renewed and

transformed thereby, so that she might be kept from sinning in thought, word, or deed. Her private notes, commenced in her seventeenth year, show how close a watch she kept over herself, and how she mourned if only a few words had been too hastily spoken. Her great care for the character and reputation of others was one of the graces which particularly shone in her, and on one occasion she speaks of the sorrow she felt because she had said five words to the disadvantage of another. But though often "discouraged because of the way," there were other times when a song of praise was raised in her heart to her Almighty Helper, and she could acknowledge, "I have felt an Arm, strong and mighty, to be near me the past two days, enabling me to resist some of my temptations. O, what a dear Saviour have I, to so patiently strive with me when I am so often doing wrong! And oh! when the pilgrimage is past, the mission of life performed, the shadowy valley crossed, and also the swiftly-flowing river, then I have an abiding belief that, as I have endeavoured to follow Jesus here by listening to His voice, I shall, through the merits of His atoning blood, see—

‘ A flood of light, a seraph hymn,
And God’s own smile, for ever and for ever.’ ”

The last three months of her life were months of constantly increasing weakness, borne with calm patience and quiet waiting for the coming of her Lord. Early in her illness she quoted the passage, “ I waited patiently for the Lord, and He inclined unto me, and heard my cry ; ” and added, very emphatically, “ *That is for me.* ” She also frequently asked for Cowper’s beautiful hymn, as expressive of her feelings—

“ God moves in a mysterious way,
His wonders to perform.”

A few days before the close, it was intimated to her that we thought the longed-for change might come soon ; she replied, “ But for that we must be prepared. I have seriously thought, and often in the night, what such a change would be ; and I have a humble hope that my Heavenly Father will order all things for the best for me.” The last evening she said, “ Now talk to me ; tell me of the kindness and love of our dear Heavenly Father ; ” and after again expressing her confidence in the Divine care that was round about her, she added, “ I should like to pass away in my sleep.” This desire

was mercifully granted, and after several hours of quiet slumber, the spirit gently left the worn and wasted tabernacle, to be, we fully believe, "for ever with the Lord."

Her dear mother keenly felt the severing stroke, but bowed meekly to the Divine will. She had been suffering at the time from an attack of influenza, from which she never fully recovered, though able, during the year which followed, to pursue her usual occupations for the most part, and to take quiet walks in the lovely neighbourhood of Malvern, where the last two or three years of her life were passed.

Elizabeth Graham was the only child of Joseph and Jane Lloyd, of Birmingham, and was born there in the year 1817. Her heart was given up in early life to follow her Saviour, that she might know Him to sanctify and cleanse it, and prepare her for usefulness here on earth and a glorious inheritance in the life to come. Many of her notes testify to the love of her Saviour which often filled her heart, and raised desires after Him which could only be satisfied by a living union with Him who is the Bread of Life. A great sorrow was permitted to her in the year 1840, in the removal of her

beloved father, to whom she was tenderly attached, and she wrote on the occasion :—

“ *Eighth month 23rd, 1840.*—It has pleased Almighty Wisdom to afflict us to the utmost. Though deeply feeling the bereavement, I can thankfully acknowledge that I feel a good degree of resignation to the inscrutable will of God, believing that the spirit of my precious father is now ransomed from its suffering tenement, and has joined the just of all generations, to sing the song of Moses, the servant of God and the Lamb, in whose blood they have washed their robes and made them white, and in whom alone he trusted for acceptance.”

After her marriage, in 1845 (a union which lasted exactly forty-eight years), she continued to reside in Birmingham, and her life became one of quiet, constant devotion to daily duty, as wife, mother, and mistress in a business house, where her worth and her influence for good were felt, and where her children were trained with pains and care, and with much watchfulness unto prayer. Her sensitive spirit shrank from more public service, and she increasingly, as the years went on, found her sphere of action by her own fire-side. A few of her serious notes of deep feeling are subjoined,

that the grace may be magnified which carried her through the various vicissitudes and duties of life, and gave her the victory, through faith in her Lord and Saviour.

“*First month 15th, 1849.*—May He who has seen meet to commit into my care and keeping two precious buds of future hope, strengthen me with ability and judgment to watch continually over them, and to remember that this strength must be sought for daily, my own heart being first rightly anointed.

“*Third month 10th, 1850.*—It is touching an unstrung chord again to make a record here of the feelings of my heart, much having passed since the last was made, unnumbered and unmerited mercies standing foremost. The rapidity with which I am hasting on along the stream of time has often impressed my mind, for it may be that my course may ere long be run. It is a solemn thought that many of those whom I have known from my childhood are laid low, and others are drawing towards the close of life, whilst I have three precious lambs just entering its slippery paths; and oh! the weight of responsibility attached to me if I seek not for heavenly wisdom to direct me in bringing them up in the way they should go;

and in order to this, let me bear in mind that my own heart must be ordered aright. Oh! for more frequent communion with God!

“ *Third month 17th, 1872.*—If we do know and obey the voice of God in our souls, then may we hope to have a part in the first resurrection, over which the second death hath no power, through Him who hath declared Himself to be ‘the resurrection and the life,’ and whose own words also are—‘This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.’

“ *Second month 4th, 1887.*—The threescore years and ten are now fulfilled. In looking back upon the pilgrim journey I can testify to the Lord’s goodness and mercy, and to His forbearing love to His often erring child. Unto Him, the great Searcher of hearts, every thought is known. He knows that I love Him and desire to serve Him, and He has enabled me to trust in His blessed power in many a time of need, and I think I may say that He grants me a sense of His forgiveness through Christ our Saviour, through whom alone we receive every good gift, and through whom alone we can have any hope of everlasting life. Oh! the need for increased earnestness and watchfulness

of spirit, that when the summons comes, the work may be done through faith in Christ Jesus, and that I may be ready and even waiting.

“*Ninth month 25th, 1887.*—How comforting to know that the Shepherd of Israel neither slumbers nor sleeps, but watches over His flock—His little humble, dependent ones—by day and by night, and His ear is ever open when they cry unto Him for help and preservation. He has promised to give His angels charge over them, ‘and in their hands they shall bear thee up, lest thou dash thy foot against a stone,’ lest the enemy of all good come in at an unwatchful moment, and lead away captive at his will. And that blessed Shepherd knoweth His own sheep, and will lead them about, and instruct them, and feed them in the green pastures of life. These blessed promises are for the faithful self-denying followers of the Lamb, who through Him have measurably known an overcoming of the natural will, and to whom the promise is given of a white stone and a new name.

“*Second month 27th, 1892.*—And now another precious tie is for ever dissolved on earth, and my beloved one has crossed the river before me, and is, I may thankfully believe, awaiting me

on the other side. Our Heavenly Father doeth all things well; and I have felt able to say, 'Thy will be done,' 'Thanks be unto Him who gave her the victory, through our Lord Jesus Christ.' "

The last summons came to her as "the midnight cry," unexpected to herself and those around her; but words were not needed to tell where her hopes were placed, and she went forth to meet the Bridegroom, we reverently believe, with her lamp trimmed and burning.

ISABELLA GRAVES, 73 4 7 mo. 1893

Mansfield.

ANNA P. GREER, 65 23 8 mo. 1893

York. Widow of Robert J. Greer.

"A succourer of many," "A servant of the Church"—words used by the Apostle Paul in speaking of Phœbe, an early Christian saint, seem strikingly applicable to our dear friend, as they fitly describe the help and service she rendered to so many, always in a quiet unobtrusive way.

"In her life so pure and stainless
 She did own and serve her Lord,
 As she to His lowliest children
 Ministered by deed and word."

We would not wrong her memory "with

idle praise," but it has been felt that many lessons may be learnt from her patience, her kindness, and her sympathy.

Anna P. Greer was the eldest daughter of Thomas and Rachel Pumphrey, and was born at Worcester in 1828. Six years later she went with her parents to Ackworth School, which became her home for more than twenty years.

From a child she was remarkably conscientious, but had a very strong will to contend with, the gradual subjugation of which helped to form her strength of character. Through all "a self-renouncing love" and quiet unselfishness were the keynote of her life. In 1861 she was married to Robert John Greer, and for some time aided him in his duties as superintendent of Newtown School, where she became endeared to many through her unfailing kindness and sympathy.

They removed to York in 1872, and in this new sphere A. P. Greer rendered valuable service in many and very varied ways, although for many years she was closely engaged in nursing her invalid husband. She took great interest in the cause of education, devoting a considerable amount of time and energy to the carrying on of the Girls' British School under

the management of Friends. It was her great desire that a high moral standard should be maintained, esteeming the formation of good habits and character far above mere scholastic attainments.

She was a diligent and much valued Overseer, and in this capacity gave much practical help to both members and attenders of York Meeting. The greater part of her loving ministry was, however, done in private, and was in very many cases known only to those most closely concerned, by whom her loss is deeply felt. "God calls our loved ones, yet we lose not wholly what He has given." May those who have been taught and helped by her example strive to pass on to others something of that which they have received, following her even as she endeavoured to follow Christ.

EMMA GREGORY, *Yatton*. 75 26 12 mo. 1892

FREDERICK GRIMSHAW, 77 27 3 mo. 1893

Stoke Newington.

JOYCE GRIPPER, 3 27 5 mo. 1893

Tunbridge Wells. Daughter of William H. and Agnes Gripper.

ELIZABETH GRUBB, 80 18 10 mo. 1893

Birmingham. A Minister. Wife of Jonathan Grubb.

The following lines from the poems of J. G. Whittier, some of which were repeated by the grave of this dear Friend, appear not inappropriate to her saintly and loving character.

“Gentlest of spirits ! not for thee
Our tears are shed, our sighs are given.
Why mourn to know thou art a free
Partaker of the joys of heaven ?
Finished thy course, and kept thy faith
With Christian firmness unto death ;
And beautiful as sky and earth
When autumn’s sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing.

“But woe for us ! who linger still
With feebler faith, and hearts less lowly,
And souls less tempered to the will
Of Him whose every work is holy ;
For not, like thine, is crucified
The spirit of our human pride ;
And, to the orphan’s tale of woe,
And to the outcast and forsaken,
Not warm like thine, but cold and slow,
Our weaker sympathies awaken.”

“The blessing of her gentle life
Fell round us like the dew,
And good thoughts, where her footsteps pressed
Like fairy blossoms grew ;

“ And half we deemed she needed not
 The changing of her sphere,
 To give to Heaven a Shining One
 Who walked an Angel here.”

“ For all her quiet life flowed on
 As meadow streamlets flow,
 Where fresher green reveals alone
 The noiseless ways they go.

“ And still her holy living meant
 No duty left undone ;
 The heavenly and the human blent
 Their kindred lives in one.

“ The dear Lord’s best interpreters
 Are humble human souls ;
 The gospel of a life like hers
 Is more than books or scrolls.

“ From scheme and creed the light goes out ;
 The saintly fact survives ;
 The blessed Master none can doubt
 Revealed in holy lives.”

GEORGE E. GUNDERSON, 22 4 8 mo. 1893
Cardiff. Died at Kopervik, Norway.

JOSEPH GUNDRY, 86 9 4 mo. 1893
Congresbury.

EMILY M. HARDING, 27 29 3 mo. 1893
Canada. Daughter of Alfred S. and Eliza
 Harding.

WILLIAM HARDY,	65	11	4 mo.	1893
<i>Burnley.</i>				
MARY HARGRAVE,	75	23	4 mo.	1893
<i>Southport.</i> Widow of John Hargrave.				
MARY HARLOCK,	74	21	6 mo.	1893
<i>Dunedin, New Zealand.</i> Wife of William Harlock.				
ESTHER HARRISON,	62	7	5 mo.	1893
<i>Tottenham.</i> Wife of John Harrison.				
MARY HARTLEY,	17	17	4 mo.	1893
<i>Carnforth.</i> Daughter of John and Margaret Hartley.				
THOMAS S. HARVEY,	86	27	7 mo.	1892
<i>Waterford.</i>				
HULDAH B. HARVEY,	49	12	1 mo.	1893
<i>Waterford.</i> Wife of Newenham Harvey.				
MARY HAYGARTH,	68	29	10 mo.	1892
<i>Brigflatts, Sedbergh.</i> Wife of William Haygarth.				

Mary Haygarth was the daughter of Henry and Mary Harper, and was born at Garsdale, the 4th of Tenth month, 1824. As one of the older members of a family of nine, all of whom lived to mature life, she was helpful to her parents, and much beloved by her brothers and sisters for her unselfishness of character. The family were Wesleyan Methodists and her

father was a local preacher. In her youth Mary Haygarth gave evidence of a change of heart and of her love to her Lord, and she was looked up to as a pillar in the Church.

About the year 1868, through honest conviction, she became convinced of the principles of the Society of Friends, and was united with them in membership. The separation from her former friends and near relations was a difficult and painful matter, but, being firm and conscientious in carrying out her convictions, she became, and continued as long as she lived, a loyal and consistent member of the Society of her adoption.

Her husband, who joined the Society some years later, was the last Friend to occupy a farm in Garsdale, where it is said that at one time all the farms were in Friends' hands. The hard work of the household in-doors and out was shared by all its members. M. Haygarth has been heard to relate how, soon after she had joined Friends, when the hay time came round and the help of every hand was needed, she could not feel satisfied, though it pained her much to leave the rest of the family hard at work, without going to attend the little silent Week-day Meeting; and that she had found

much blessing in doing so. Her example in this and other such ways was eventually made a means of blessing to some around her.

About the time Mary Haygarth joined the Society the Friends' Meeting-house in Garsdale was re-opened, after having been closed for many years. She was a most diligent worker, and, with one or two other Friends, established and carried on a First-day School, the usefulness of which was extended to many of the "navvies" during the making of the Settle and Carlisle Railway. She lent many books, going regularly considerable distances to change them and distribute tracts, and also to have a word with her neighbours for their encouragement and help through the journey of life. When she became no longer able to undertake them, these visits of sympathy were much missed. Her example in this respect might be followed by others with good results, for sympathy and love are powerful factors for good.

The last few years of Mary Haygarth's life were spent at Brigflatts, where there is one of the oldest of Friends' Meeting-houses, and she highly valued the privilege of being able to attend the Meetings regularly. This seemed to be the greatest pleasure of her life, for she loved to

commune with her Lord. She told one of her friends that she was not so dependent on the ministry of others as were some; she could and did enjoy a silent meeting.

As a daughter, wife, and mother, she was an exemplary character, and the remembrance of her beautiful unselfishness is a very teaching lesson. Her thought seemed always to be for others—how she could help them; and if any were sick or sad she delighted to visit them and endeavour to comfort them; and this trait in her character was manifest to the last.

She had long known, loved, and served her Saviour, and in her experience the promise was verified, “I will never leave thee nor forsake thee.” A short time before she died she said to a Friend who called to see her, “What a blessing it is that I am going to Jesus, and I know that He will receive me.”

JAMES HENDERSON, 60 13 7 mo. 1893
Kensington, late of Glasgow.

James Henderson, son of John Henderson, of Paisley, who joined the Society of Friends through conviction, was born in that town in 1833. He was educated at Wigton School, and at the age of nineteen succeeded his father

as editor of the *Saturday Post*. His connection with the public press was maintained throughout his life, and by it he was able to exercise a powerful influence in favour of Peace, Temperance, and righteousness. More than thirty years ago he was appointed an inspector under the Factory Act, and up to the time of his death his life's work has been devoted to the public service. During this time he has held appointments in Lancashire, London, and Glasgow; and his influence as a staunch upholder of Quaker principles and truth has been felt by the very wide circles with whom he came in contact. While residing in London he was an active member of the committees of the Peace Society and the Howard Association, who have lost in him a valued helper.

James Henderson began to fail in health in the autumn of 1892, and died very suddenly, at Liverpool, on the 13th of Seventh month, 1893.

WILLIAM HICKLING, 88 20 3 mo. 1892
Nottingham.

MARY ANN HICKLING, 74 12 3 mo. 1892
Nottingham. Wife of William Hickling.

ANNA HILL, *Dublin.* 80 14 12 mo. 1892

LUCIE HILL, 32 19 6 mo. 1893
Catford. Wife of William R. Hill.

HANNAH HILLS,	89	4	2 mo.	1893
<i>Earls Colne.</i> Widow of Francis Hills.				
ARTHUR W. HILTON,	4	5	1 mo.	1893
<i>Hackney.</i> Son of James A. and Alice M. Hilton.				
ANN HINDMARSH,	85	8	10 mo.	1892
<i>Ryton-on-Tyne.</i> Wife of James Hindmarsh.				
ANN HOLDEN,	69	12	1 mo.	1893
<i>Skipton.</i> Widow of Joseph Holden.				
JOHN HORNIMAN,	90	12	8 mo.	1893
<i>Coombe Cliff, Croydon</i>				

John Horniman was the son of Thomas and Hannah Horniman, of Reading, where he was born, in 1803. His school days were spent at Ackworth, in Yorkshire; he first entered commercial life in London. He very soon gave evidence of much ability, and of a firmness of purpose and untiring perseverance which foreshadowed a prosperous career. Abundant success attended him as a tea merchant, but his desires were by no means confined to amassing a fortune; this he made chiefly by judicious investments after he had retired from commercial pursuits in 1869. Thenceforward he devoted much of his time and a very liberal share of his wealth to philanthropic objects, as well as to promoting the comfort and happiness

of individuals in whom he felt interested. He had actively united in the movements for securing Municipal and Parliamentary Reform, which marked the first half of the century, and had taken great interest in the Anti-Slavery cause. No department of Christian philanthropy more powerfully attracted his earnest sympathy than the cause of Peace, and its handmaid, International Arbitration. He was for many years a very practical member of the committee of the Peace Society, and was a most generous contributor to its funds, which would have been left greatly impoverished by his death but for the munificent bequest left to the Society by his will. His efforts on behalf of this good cause were not confined to the attendance of committees and the paying of subscriptions; but, by the offer of prizes to children at schools and to the community at large, for the best essays on various aspects of the question, and by the printing and wide distribution of the productions of successful competitors, in the form of tracts, he sought to disseminate a wiser and healthier sentiment on this great question, which he felt to be so closely interwoven with the true welfare of humanity the world over.

To the Temperance cause he was a kind and

generous friend ; also to the Howard Association for ameliorating the condition of prisoners and improving prisons. His building, and liberal endowment during his lifetime, of a Convalescent Home at Worthing, where fifty poor children from crowded cities may enjoy the sunshine and breezy air of the southern coast, gave evidence of the sympathy which he felt with those outwardly less favoured than himself. This same kindly sympathy he exercised in quiet but very efficient ways, by private benefactions amongst many who enjoyed his friendship ; and probably few, if any, beside his nearest connections, ever knew, or will know, how widely extended was this loving generosity, or how many lives were made easy and happy by it.

John Horniman's life and character were singularly free from ostentation. When prosperity continued to attend him he purchased an elevated piece of ground at Coombe Hill, near Croydon, much of which was covered with an almost impenetrable tangle of thorns and brambles—a favourite haunt of the nightingale—and converted it into charming gardens and sylvan walks, crowning it with his Italian villa. Here he loved to receive and entertain his friends in generous yet simple hospitality, and

to conduct visitors round the grounds, whether coming to see and admire his costly and beautiful shrubs and flowers, attracted by a like taste with his own for such horticultural treasures; or whether they came, at his invitation, as members of mothers' classes from London slums, who had rarely, if ever before, been outside of their home surroundings of squalor and dirt, and who thought—as such a company were once heard exclaiming—that “surely Heaven itself could not be more beautiful than that beautiful place.” John Horniman travelled much in Eastern and Southern countries, and his house and grounds contained many interesting mementos of these journeys.

In 1825 he married Ann Smith, daughter of Thomas and Hannah Smith, of Reading, and their long union of sixty-eight years was one of much blessing. As they reached very advanced life, and Ann Horniman became more feeble, it was touching and beautiful to witness the loving and tender care with which her husband treated her. For many years past it would have been difficult to suppose that he, with the remarkable vigour and activity which he enjoyed, could be the first to be called away; yet, many months before his death, he wrote

to an intimate friend that he thought that probably this would be the case; and by his removal she was left a widow of ninety-three years.

John Horniman was a warmly attached member of the Society of Friends, and was deeply interested in its best welfare; but entertaining, as he always did, a very lowly estimate of his own Christian standing, he shrank from assuming any prominence in its spiritual affairs. The deep interest which he felt in the religious welfare of his own Meeting at Croydon was manifested in ways known to very few, as well as by the kind liberality with which he greatly improved the Meeting-house premises, and provided excellent rooms and accommodation there for the Adult School and other efforts of his fellow-members; and amongst the large legacies bequeathed in his will are some whose purpose is to assist the missionary undertakings of the Society and the spreading of its religious views.

J. Horniman enjoyed, until very late in his life, a large measure of vigorous health; and, long after he had passed four score years, retained much physical as well as mental activity and energy, which bore him through repeated attacks of serious and very painful

illness. At these times his self-control and thoughtful consideration for his friends were such that those who called to see him sometimes little knew how much he was suffering. But he took home to his heart the thought thus brought to him, that his continuance here could not be much prolonged. To a friend who wrote, expressing deep spiritual interest in him, he replied that all his hope was in the love and mercy of God in Christ Jesus, and that he thought he might say he had a full trust in Him. As time passed on his attacks became more serious and prolonged, and in the summer of 1893 he was quite prostrated and suffered much from pain and exhaustion. He had always been very reticent as to his spiritual state or experience, fearing lest there should be presumption in what he might say, and this continued to be the case. But the lines which were now often upon his lips—

“ Nothing in my hand I bring,
Simply to Thy cross I cling—”

expressed the abiding feeling of his heart, and the mercy and condescension of God were his favourite theme. He had been much struck with the following letter, written in 1810, by

John Thorp, of Manchester, to Elizabeth Fry. He carried a copy of it in his pocket, and often asked to have it read to him :—

“ MY DEAR FRIEND,—If thy dear father be yet living, tell him that, if I myself were lying in the same condition, I should have nothing to trust to or rely upon but the mercy of God in Christ Jesus—the great sacrifice and propitiation for the sins of the whole world. Those who have been most obedient to the manifestations of duty have no other foundation for their faith or hope of acceptance; and those who have most neglected to work out their salvation have nothing else to trust to or depend upon; and all that any poor creatures can do when prostrated on a bed of languishing is to cast themselves, just as they are, and such as they are, into the arms of this everlasting mercy, and, like the poor leper, formerly, to say in penitence and faith, ‘ Lord! if Thou wilt, Thou canst make me clean.’ Those who in this manner come to our Holy Redeemer He will in no wise cast out.”

Love and gratitude to all about him marked the last few days of John Horniman. “Tell all how grateful I am;” “I love every one;” and “God bless you all;” fell from his lips.

He told a kind attendant that he had a sweet assurance that his sins were all forgiven, yet he was so timid in his feeling of deep unworthiness that he almost feared to say so much. In this spirit of lowliness, but of humble trust in his God and Saviour, he "fell asleep in Jesus."

The hymn repeated by a Friend at the funeral was felt to be very appropriate:—

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best.

Good night!

"Calm is thy slumber as an infant's sleep,
But thou shalt wake no more to toil and weep.
Thine is a perfect rest, secure and deep.

Good night!

"Until the shadows from this earth are cast;
Until He gather in His sheaves at last;
Until the twilight gloom be overpast,

Good night!

"Until the Easter glory lights the skies;
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise,

Good night!

"Until, made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine,

Good night!

“ Only good night, beloved ! not farewell !
 A little while, and all His saints shall dwell
 In hallowed union indivisible.

Good night !

“ Until we meet again before His throne,
 Clothed in the spotless robe He gives His own ;
 Until we know even as we are known,

Good night ! ”

MARY ANN HUDSON, 68 27 3 mo. 1893
Denby Dale, near Huddersfield.

HENRY T. HUMPHREYS, 69 24 4 mo. 1893
Kennington.

MARIA HUMPHREYS, 71 7 8 mo. 1893
Cullenswood, Dublin.

ELIZA INNES, 73 15 12 mo. 1892
Widcombe, Bath.

LYDIA IRVING, 95 22 2 mo. 1893
Stoke Newington.

Lydia Irving was born at Jelbury, in Yorkshire, Fifth month 15th, 1797. She was the eldest daughter of John and Hannah Irving, but was brought up by her grandfather and grandmother Masterman, who were strict Friends, and Lydia Irving early showed her wish to follow in their steps, and she was a strict adherent to Friends' principles and dress to her life's end. She held the office of an Overseer

for many years, first in the Monthly Meeting of Ratcliff and Barking, and afterwards in Devonshire House.

Her sister, in writing of her, says :—" Lydia was of a most lively and active nature, full of fun, and very practical. If either of them wanted anything for their dolls, &c., she would get her pony from the stable, saddle it herself, and ride off, whip in hand, to get the required article. With all her vivacity, however, she was a most affectionate and kind granddaughter, watching her beloved grandmother day by day, and never failing in any of her loving duties.

" When she returned to her parents' home, after the death of her grandparents, and when she had left school, she soon became the leading star in the house—parents, servants, and all looking to her, her father especially turning to her in all his mental and earthly troubles. Her own beautiful trust in her Lord and Saviour, her knowledge of Scripture, and her confidence in Divine guidance in all things, eminently fitted her for the work upon which she entered soon after her settlement in London, when she became the helper and coadjutor of the late Elizabeth Fry, in her prison work, entering

into the work with her whole heart and strength; and she has always remained a faithful and beloved friend of E. Fry's family. She took an active part in forming the 'British Ladies' Society for the Reformation of Female Prisoners,' and, since the death of Elizabeth Fry, has been an important member of the Elizabeth Fry Refuge Committee, an institution founded in memory of E. Fry and still being carried on."

Lydia Irving lived to the great age of ninety-five; and though for some years physically unable to take an active part in prison and other charitable works, her interest in them never abated. For many years she has lived at Stoke Newington, with her niece, Louisa Dodshon, who watched over and tended her during her latter years, as Lydia Irving herself did over her beloved grandmother. She became almost blind for some years previous to her death; but as her sight became more dim, her interest seemed almost keener in all that concerned her former work and her old friends. Her intellect and memory were perfectly clear to the end.

Her last illness commenced on Eleventh month 18th, but she did not pass away until Second month 22nd. When spoken to of her great sympathy and large heartedness, she

quickly said, "I learnt it all from Elizabeth Fry." She longed to go "Home" and join her many loved relatives and friends; death had no terror for her; she knew "in whom she had believed," and had found that her fully trusted Saviour had never failed her in life, and she knew He would not in death. Her niece scarcely ever left her, and ministered to her day by day. The First-day before she passed away she asked what Psalm her dear aunt would like read to her; she immediately repeated several verses of the 103rd Psalm, her niece finishing it for her; it was the favourite Psalm of her mother, to whom she had been tenderly attached.

At her interment, which took place at Stoke Newington, a Friend remarked that she possessed all the "graces" mentioned in Gal. v. 22, 23; and those who knew her best could say it was a true testimony. Many were present on that occasion—her personal friends and many others, who wished to show their esteem and affection for their departed friend, whose ears are now unstopped, and whose eyes are no more dim.

The following remarks occur in some of the many letters received by her niece. One of the granddaughters of Elizabeth Fry says:—"A

well-earned crown will be hers, and what a joyous welcome from our dear grandmother and many, many others ! Nothing can exceed the love and affection felt for her by our family, and they all have a grateful remembrance of her faithful help to our dear grandmother." Another granddaughter writes :—" We have just received the solemn tidings that your dear aunt and our dear friend is in her heavenly home. She was one of my mother's warmest friends ; now they are both with their Saviour."

Other friends remark :—" It is a great privilege to have known her, one of the noblest women that ever lived,"

" Thanks be to God who giveth us the victory ; victory over death, suffering, and sin. For ever with the Lord, will not your dear aunt now be satisfied, *seeing* Him face to face ? "

" She has served her generation well, and left an excellent memory for her friends to cherish."

" We shall never meet again such a beautiful, unselfish nature. If we are poorer for her absence, heaven is enriched. What a glorious change for her—eyes open, ears unstopped, and her mouth able to utter the dear name she loved best of all."

ANN JACKSON, <i>Penrith.</i>	87	12	5 mo.	1893
FRANCIS S. JACKSON, <i>Clonliffe, Dublin.</i>	70	19	12 mo.	1892
MARY J. JACKSON, <i>Clonliffe, Dublin.</i>	58	20	12 mo.	1892
Wife of Francis S. Jackson.				
THEODORE JAMES, <i>Bath.</i>	85	2	9 mo.	1893
RACHEL JENNINGS, <i>Scarborough.</i>	75	11	6 mo.	1893
EDWARD B. JOHNS, <i>St. Austell.</i>	61	16	4 mo.	1893
An Elder.				
ELI JOHNSON, <i>Northampton.</i>	74	24	1 mo.	1893
A Minister.				

Although the life of Eli Johnson may not have been replete with striking incidents, it is felt to have been one giving evidence of the power of Divine grace, and of the compatibility of a deep attachment to the principles of Friends with the Spirit of the Apostolic benediction—"Grace be with all them that love our Lord Jesus Christ in sincerity."

Born in 1818, and yielding his heart to the Saviour in early life, his was the inestimable privilege of serving the Lord through a period of many years.

Eli Johnson was brought up in the principles of the Church of England; his mother, herself a humble disciple of Christ, being loyal in her allegiance to the doctrines of the Establishment. Becoming, however, in early manhood, convinced of the Scriptural grounds of Friends' views, and believing that for him this was the right spiritual fold, E. Johnson applied for membership in Northampton Meeting, and was admitted when in his twenty-second year. Notwithstanding what it cost him thus to sever himself from early associations, and, in those days of scrupulous plainness in "conversation, deportment, and attire," to appear singular among his relatives, it is believed the step was never regretted by him. Still he retained through life an interest in the true well-being of the Church of his fathers, and was remarkably preserved from any spirit of bitterness when brought into collision with its representatives for refusal to pay ecclesiastical demands.

To minister to the comfort of his widowed mother and invalid sister was, both before and after his marriage, considered by him a duty and a privilege, and he cared for them with almost feminine tenderness.

His time for many years was closely oc-

cupied in business ; but, by method and forethought, he was enabled very generally to carry out the resolution which he wrote down among a number more when commencing trade for himself—"To attend Week-day Meetings as far as practicable ;" while Monthly and Quarterly Meetings, with their combined religious and social privileges, were to him a source of real enjoyment. His annual holiday at this period of life usually consisted in attending a portion of London Yearly Meeting.

It was amidst the activities of business life that the guardianship of a large orphaned family devolved upon him, the members of which he watched over with almost fatherly solicitude ; and it was a source of satisfaction to him to see them grow into useful members of society, and some of them to become, by conviction, united to the Society of Friends.

In 1865 he was appointed an Elder, remaining in that station until acknowledged as a Minister in 1876. His addresses in Meetings for Worship were quiet, but earnest and weighty. The truth that "All have sinned," the necessity of accepting the one atoning sacrifice of Christ, and the need that those who have been justified by faith should yield to the sanctifying

operations of the Holy Spirit, were doctrines enunciated by him with no uncertain sound. His offerings in vocal prayer and thanksgiving were characterised by fervency and reverence, and are believed to have been a means, accompanied by the Divine blessing, of raising the spiritual tone of the Meeting in which they were so frequently heard. If an almost overwhelming sense of his own imperfections lent a somewhat sombre hue to his religious exercises, it is felt that his whole demeanour was suggestive of the Divine assurance—"I dwell . . . with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Early in 1881 Eli Johnson was called to pass through deep waters, in the removal, after a brief illness, of his only son, who appeared on the very threshold of a successful career as a sculptor. The meek resignation to the Divine will evidenced by the loving father under this heavy trial, had its spring in the Psalmist's experience—"God is our refuge and strength, a very present help in trouble"—quoted by him at the interment.

In the spring of 1883 he received from his Monthly Meeting a minute of concurrence with his concern to visit the families of Friends

throughout the Quarterly Meeting to which he belonged. He entered upon this service with characteristic humility and diffidence, but, in the retrospect, was able to recall with thankfulness the "grace sufficient" granted him and the happy fellowship into which he had been brought with many of his friends. These visits, and others at various times when on Quarterly Meeting Committees, are still fragrant in the hearts of those to whom his "meek and quiet spirit" reflected "the meekness and gentleness of Christ." One who several times united with him in Gospel service remarks:—"I always felt in his presence a life and power that were not his own."

In his own town his visits to aged and infirm Christians in humble life were frequently opportunities of religious fellowship, when differences of opinion were lost sight of and the unity of the spirit known and realised; while there were those in higher stations to whom he was a welcome visitor, where the overtures of an ordained clergyman would probably have been shunned.

His life in his own home was steadily consistent. Here, indeed, his light shone brightly. In the relations of husband and father, by quiet unselfishness in the small details of life, and by

the victories he was enabled through Divine grace to gain over his natural infirmities, he gave evidence that his faith did not stand in word only, but in deed and in truth.

In 1888 the Friends of Northampton deemed that the time had arrived that it would be right to hold First-day evening Meetings as Mission Meetings. To a Friend of Eli Johnson's advanced years and cautious temperament the alteration appeared a momentous one; but, wishing in no way to be a hindrance to the promotion of truth and righteousness, he acquiesced in the proposal, and while strength permitted, attended the meetings, taking vocal part in them from time to time.

For several years he was affected with palsy, which gradually weakened his powers, so that the interests of his life became increasingly circumscribed. His patience under these limitations was instructive to witness. His attempts at vocal prayer, when failing memory had rendered consecutive expression difficult, were touchingly suggestive of Montgomery's lines :—

“Prayer is the soul's sincere desire,
Uttered or unexpress'd ;
The motion of a hidden fire
That trembles in the breast.”

One who was brought into daily contact with him for many months has written:—"What a child-like sweetness pervaded his whole spirit! I can recall so many instances of spiritual life in him even while the weakness of the flesh increased. It is a privilege to know such a beautiful Christian character, and I do thank God for every remembrance of His faithful servant."

On the 9th of First month, 1893, he became suddenly (as it seemed to his friends) and entirely prostrate. Neither medical skill nor tender nursing could avail, beyond affording ease and comfort, and it became evident the end was approaching. Expression was difficult and consciousness only occasional during the sixteen days he lingered on the threshold of the unseen world. He was able to give assent to a query as to his peace and happiness, but it is felt the best testimony was the *living* witness he had borne so long; for such a life as Eli Johnson lived could alone be sustained "by faith in the Son of God, who loved him and gave Himself for him." The close was exceedingly peaceful, simply a falling asleep, without struggle or sigh—a fitting termination to a life of peace and love.

The interment was largely attended. Besides Friends of the locality and from a distance, several of whom bore testimony to his consistent character and usefulness, persons of varying persuasions united in paying their tribute of respect to one whose simple piety had endeared him to many hearts, and to whom the words were applicable—

“He was the gentle peacemaker,
In the Church, and in the home,
And his good life was one long prayer,
‘Lord let Thy kingdom come.’”

EDWARD KANE,	35	25	4 mo.	1893
<i>Killearey, Lurgan.</i>				
MONA KEENE,	2	14	10 mo.	1892
<i>Bath.</i> Daughter of Caleb Keene.				
JULIA L. KERR,	3	11	2 mo.	1893
<i>Ballynahinch, Richhill.</i> Daughter of James and Sarah Kerr.				
HARRIET KITCHEN,	44	15	5 mo.	1893
<i>Brighouse.</i> Wife of Luke Kitchen.				
ELIZABETH KNIGHT,	85	29	12 mo.	1892
<i>Camberwell.</i> Widow of Thomas Knight.				
ELMSLIE G. KNIGHT,	16	27	3 mo.	1893
<i>York.</i> Son of William and Eliza Knight.				
LEWIS S. KNIGHT,	64	4	4 mo.	1893
<i>Higher Broughton, Manchester.</i>				

RACHEL KNIGHT,	55	1	9 mo.	1893
<i>Halstead.</i> Wife of Samuel Knight.				
JAMES KNOWLES,	60	29	6 mo.	1893
<i>Newton in Bowland.</i>				
WELDON LANGFORD,	59	22	11 mo.	1892
<i>Coalbrookdale.</i>				
WILLIAM LAWTON,	77	13	4 mo.	1893
<i>Oldham.</i>				
ISABELLA LEATHER,	50	31	12 mo.	1892
<i>Southport.</i> Wife of Robert Leather.				
HANNAH LECKY,	75	29	6 mo.	1893
<i>Glenbrook, Cork.</i>				
THOMAS LITTLE,	68	30	4 mo.	1893
<i>Newtown, Beckfoot.</i>				

Thomas Little lived at the pleasant and retired village of Newtown, about one mile inland from the shore of the Solway Firth. He and his sister were convinced of Friends' principles, and became members of Beckfoot Meeting about sixteen years ago. Thomas Little was engaged in farm-work, but delicate health obliged him to relinquish active employment, and for the last five years of his life he was mostly confined to his couch. He bore his sufferings with patience and resignation, cheerfully saying how much he had to be thankful for. He specially appreciated the Reading

Meetings which, for twelve years, were held on First-day afternoons in his kitchen, and which often proved times of much spiritual refreshment. Many who attended will long remember their cordial welcome to his humble cottage on those occasions.

SAMUEL H. LURY, 83 3 11 mo. 1892
Cleveland.

Samuel Harford Lury was in early life blessed with the assurance that his sins were forgiven through his dear Saviour's sacrifice, who, by His own blood, obtained eternal redemption for us; and his humble confidence in his Heavenly Father's love and mercy often enabled him to realise the beautiful promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

The youngest of a large family, and never having known a father's care, his life was early shadowed by the loss of brothers and sisters; and his own health, which was never robust, broke down after his twenty-third year; and a voyage to Nevis, in the West Indies, was considered the best human means to check serious symptoms that followed an attack of small-pox; and this proved very effectual.

Under the feeling that the doctrine of the Atonement needed to be more fully set forth, he employed himself, during a time of recovery from severe bronchial attacks, in compiling a little pamphlet, "How we are saved by Christ"; and later, "Jesus fulfils the Law"; and this occupation was a source of great interest; and also the committing to memory of large portions of Scripture and a number of hymns.

While still young he was appointed an Elder in Bristol Meeting, and afterwards in those at Tottenham and Saffron Walden; and his active service in all these places was much valued.

In his business relations he had many severe reverses; but these were accepted as from a Father's hand, and he frequently and gratefully acknowledged that "Goodness and mercy had followed him all the days of his life"; and we thankfully think of him now as "dwelling in the house of the Lord for ever."

FREDERICK MACKIE, 81 18 6 mo. 1893

Adelaide, South Australia. A Minister.

Frederick Mackie was the third son of Aram and Sarah Mackie, of Norwich, England, where he was born on the 3rd of Second month, 1812. His father, though not in membership

with Friends, was a great admirer of their principles, and had attended their Meetings. He died in his thirty-eighth year, leaving his widow with six children. Frederick was then about five years of age. His uncle, John Mackie, who was in partnership with Aram Mackie in a large nursery business in Norwich, died soon after his brother, and the business, at that time a flourishing one, was left without a manager, and Sarah Mackie was advised to carry it on. As her two eldest sons grew up to manhood and she was looking for their help, both died, one from an accident, the other from small-pox. She herself died in 1833, in her sixtieth year, Frederick having previously entered the business with her.

Before this time he had passed through very much distress of mind, realising his fallen, sinful nature ; but, through the goodness of God, he was brought out of darkness into the light of the truth as it is in Jesus, and became thoroughly convinced of the soundness of the views of Christian truth as held by Friends, which were ever afterwards dear to him. When very young he had felt the touches of Divine love softening his heart, and had been much attracted and influenced for good by the writ-

ings of John Woolman. He always held a very humble view of himself; yet a prospect of service in the ministry of the Gospel opened before him. It was long, however, before he fully yielded to this call of the Lord. In 1848 he writes:—"My experience has been that in times of deepest inward retirement and solitude has the light so shone around me that I have, with the brightness of a sunbeam, beheld that our principles are the truth; and so deep and clear was this conviction, that all the dark and dreary places I have had to pass through, the conflict and mental suffering dispensed, have never been permitted to shake it, and I have often thought and believed that this clear sense was not intended for myself alone."

He had for some time felt dissatisfied with his position at the nursery. He says, Eleventh month, 1845:—"After much conflict and doubt, whether I should leave the business of the nursery, I at length, on the 3rd of this month, came to the conclusion to do so. I have much to be thankful for in being favoured with so much of a quiet mind and resignation, which I have felt was not my own." He was thus being led along in a way he knew not, but which was to bring him in time into the service for which

the Lord had been in many ways preparing him. He moved with his two sisters to a little farm at Eaton, near Norwich, and continued there about six years, amongst other things, growing seeds; but this did not answer, and again he had to go forth, not knowing what to do, and remarks:—"I am aware my energy is not what I could wish. My physical strength is small, and a weak constitution does exceedingly disable me; and from year to year, bodily infirmities seem to press increasingly upon me. But there is no room for despondency; I am not the less under the care of Him who 'openeth His hand and satisfieth the desire of every living thing,' unworthy though indeed I am of this care."

After leaving the farm, not seeing clearly what to enter upon for means of support, he turned his thoughts towards teaching; and with the kind advice of his dear friend, William Forster, and the consent of the committee of the Friends' School at Ayton, he went there for six months to gain a little experience in teaching, and to ascertain how far that employment might be suitable for him. After this, whilst looking about for an opening either to begin a school of his own or take a position as teacher, a way

was made for him in the good providence of his Heavenly Father, who knew the trying and difficult position in which he was placed, and his desire to be rightly guided in all his steppings. A letter came from James Backhouse, suggesting whether he might not feel it his right place to accompany Robert Lindsey in his religious engagement in Australia, Tasmania, New Zealand, and, if way opened, the Cape of Good Hope. He says :—"This did not take me by surprise. It was a subject that had often been on my mind since I had heard of his concern, but did not see my way to take any steps towards bringing it about until I received this letter. Without hesitation or doubt, all that was within me seemed at once to join in with this prospect ; it appeared to be precisely what the varied dispensations and trials of former years had been preparing me for."

Way seemed remarkably to open for him in the minds of Friends, so that a certificate of its full unity was granted him by Norwich Monthly Meeting, in the Sixth month, 1852, and expressing that he was esteemed and beloved, his life and conversation being such as becometh the Gospel of Christ.

On the 22nd of Seventh month of that year

the two companions left Gravesend, in a sailing vessel, and on the 11th of Eleventh month landed at Hobart, in Tasmania, where they received a warm welcome. Afterwards they visited New Zealand, then Sydney; returning to Hobart, had some weeks' further service there; visited the penal settlement on Tasman Peninsula and the convict establishments, and then crossed over to Melbourne. It was the time of the great gold digging excitement, and they found everything more or less affected by it, so that there was a good deal which was difficult and trying for them. A small Meeting of Friends had been formed in that colony about four months previously, but was in a rather unsettled state.

They then passed on to South Australia, arriving there in Fourth month, 1854. It was whilst in this colony that Frederick Mackie became acquainted with the Friend who afterwards became his wife, and before he and Robert Lindsey left Australia they were engaged to each other. A visit was then paid to Western Australia. In Third month, 1855, they sailed for the Cape, and spent some time in visiting scattered members in that colony. In the Eleventh month Robert Lindsey, feeling that his service was

accomplished, returned to England, and after three years' close companionship, the two friends separated. F. Mackie returned to Adelaide, and in the Fourth month was married to Rachel Ann May, third daughter of Joseph and Hannah May, of Fairfield, Mount Barker. In Fifth month he and his wife left for Hobart, with a prospect of opening a school there for Friends' children. A hundred pounds was all they had to begin their married life with; but they were quite willing to begin in a quiet way, and felt thankful for the many mercies and blessings granted by a loving Father in Heaven, who never permitted them to want any good thing. The school was opened in the Sixth month. F. Mackie says:—
“To receive sufficient income for our daily wants is so new an experience, I am often led to contrast my present circumstances with those of former years, when pressing care absorbed my energies, as year by year, for about twenty years, I saw my property gradually wasting away. Now I have more than usual need to set a watch over my heart and affections, that I may continue a pilgrim, that I sit light to the world and the things of it: to have my lamp burning, with oil in my vessel, that when the Bridegroom cometh I may go forth with alacrity

to meet Him ; but here I feel my deficiencies." He was acknowledged a Minister by Hobart Monthly Meeting in the year 1858.

The occupation of teaching was one congenial to his mind, and he felt great interest in it, and became deeply attached to the young people ; but in 1860 his health, which had much improved whilst travelling about, failed again. In the Fifth month of this year his wife's mother died, leaving her father quite alone, his six daughters being all married. In this lonely state he turned towards this daughter and son-in-law, and invited them to come and reside with him. The school was therefore given up, and they moved to Fairfield, Mount Barker, at the beginning of 1861. F. Mackie was in very poor health, but the quiet of this country home benefited him greatly, and in 1862, having been liberated by the Two Months Meeting of Adelaide to pay a religious visit to the few in Calcutta who met together for Divine Worship after the manner of Friends, he sailed with his brother-in-law, Edward May, for India. He felt deeply his own weakness and insufficiency, which occasioned him much searching of heart that he might not go forth in his own will. He writes:—"In a quiet walk, however, by

myself, after meeting in the afternoon, very sweet and precious were the feelings granted me, confirming my faith and comforting me in the prospect of this engagement, remembering how, on former occasions, I have been enabled to accomplish what appeared required of me, and favoured to return with sheaves of peace."

After a stormy passage of fifty-eight days, they reached Calcutta, and received a hearty reception from the little company there drawn towards Friends. About three months were spent going in and out amongst them in Christian love, uniting their hearts together, which left a bond of fellowship in F. Mackie's heart which continued to the end of his life.

After his return from a visit to Friends in Tasmania, he writes :—"Thankful for the life of retirement which, in the ordering of Divine Providence, is allotted me; much enjoyment and peace is permitted me in it, but I hope to be ever ready to gird on the harness, and go forth at the Divine command, when I am favoured to hear it, knowing full well the path of duty is the alone path of safety and peace."

In the Tenth month, 1880, he received a certificate for a religious visit to England. His father-in-law had died about two years pre-

viously, and a change was likely to take place in the old home, so that on leaving for England with his wife, in the Second month, 1881, they left Fairfield, which had been their pleasant, peaceful home for twenty years. He says:—"It has been one of the greatest trials of my life to leave Fairfield, a sweet spot and congenial employment; but the Lord, as I believe, took me out of it, and I trust I endeavour to be brought into entire acquiescence." Nearly four years were spent in this journey, travelling in the summer, and in the winter resting from the field of service. Most of the Meetings in England, Scotland, and Ireland, were visited, and, in company with Isaac Sharp, he went to Norway. In the First month, 1885, they reached South Australia, again feeling that the Lord had been graciously near, as Protector, Guide, and Teacher. In the Tenth month of the same year, he asked for, and obtained, the cordial consent of his friends to carry out a concern which had rested upon him, to attend the Annual Meeting in Melbourne and pass on to Tasmania; but the next day he was taken seriously unwell, and was unable to go. A long illness followed, during which he was brought so low that it was not expected he would rally

again; but the Lord was with him, and he was able to speak of His goodness and to look forward with a bright hope to being soon with Him. He was, however, raised up to a measure of health; but a weakness was left, so that he was not again able to go far from home. Although his strength was failing he was free from suffering, and able to get out to Meeting. At the last which he attended there were present S. Morris and J. Rhoads, from Philadelphia, and he felt it to be a very favoured, precious time. On returning home he was very weary, and in the afternoon complained of his head and seemed confused. A few days later he appeared better, and in the evening was full of thankfulness, again and again expressing how bright all looked in the room, and how very comfortably we were cared for—mercies so abounded—and he felt the Lord was so good and so near. The next morning, whilst dressing, he was suddenly seized with a fit, and never regained consciousness, and in the evening quietly passed away; and the sweet assurance was granted to his friends that he was at rest for ever.

JANE MACKIE, *Richhill*. 84 22 12 mo. 1892

ELIZABETH MARSH, 64 6 6 mo. 1893

Cardiff. Widow of James Marsh.

MARY J. MARTIN,	84	12	9 mo.	1893
<i>Cork.</i> Widow of Russell Martin.				
ANN MATTHEWS,	72	28	1 mo.	1893
<i>Didsbury, Manchester.</i> Widow of Edward Matthews.				
MARY C. McMICHAEL,	21	16	1 mo.	1893
<i>Stourbridge.</i>				
HENRY MITCHELL,	65	12	3 mo.	1893
<i>Norwich.</i>				
ANN MITCHELL,	64	14	10 mo.	1892
<i>Norwich.</i> Wife of Henry Mitchell.				
RACHEL MITTON,	30	23	8 mo.	1893
<i>Dublin.</i> Daughter of James Mitton.				
CALEB MORLAND,	13	3	5 mo.	1893
<i>Croydon.</i> Son of Charles and Jane Morland.				
MARY ANN MORRIS,	58	27	9 mo.	1892
<i>Wigan.</i>				
THOMAS NENDICK,	80	25	3 mo.	1893
<i>Malton.</i>				
JOHN CASH NIELD,	78	9	11 mo.	1892
<i>New South Wales.</i>				
OLIVER NOAKES,	75	11	6 mo.	1893
<i>Croydon.</i> A Minister.				
RICHARD NOAKES,	81	14	9 mo.	1893
<i>Redhill.</i>				
JOHN M. OGDEN,	82	26	12 mo.	1892
<i>Sunderland.</i>				

PHOEBE PALMER,	91	21	10 mo.	1892
<i>Taunton.</i> An Elder. Widow of Joseph Palmer, of Bridgwater.				
WILLIAM I. PALMER,	68	4	1 mo.	1893
<i>Reading.</i>				
PHEBE PATTISON,	87	21	1 mo.	1892
<i>Staines.</i>				
MARTHA PAYNE,	48	17	5 mo.	1893
<i>Bolton.</i>				
MARY PEARMAN,	80	13	3 mo.	1893
<i>Luton.</i> An Elder. Widow of Alfred Pearman.				
SIDNEY PEGLER,	46	2	7 mo.	1893
<i>Ipswich.</i>				
EDWARD PENNEY,	68	18	7 mo.	1893
<i>Parkstone, near Poole.</i>				
MARY A. PENROSE,	83	27	4 mo.	1892
<i>Waterford.</i> Widow of Pim Penrose.				
SARAH PHILLIPS,	67	28	11 mo.	1892
<i>Brighton.</i> Wife of Alfred G. Phillips.				
JAMES PICKARD,	37	8	6 mo.	1893
<i>Lancaster.</i>				
HAMILTON PIERCE,	19 mos.	29	4 mo.	1893
<i>York.</i> Son of Bedford and Mary I. Pierce.				
PRISCILLA PIM,	77	14	10 mo.	1892
<i>Monkstown, Dublin.</i> Widow of William S. Pim, of Belfast.				

SOPHIA PITT, 73 25 2 mo. 1893
Cirencester. A Minister. Widow of Isaac
Pitt.

ELIZABETH POLLARD, 70 19 2 mo. 1893
Brighton. Wife of Theophilus Pollard.

WILLIAM POLLARD, 65 26 9 mo. 1893
Eccles. A Minister.

William Pollard was the son of James and Susanna Pollard, and was born in 1828, at Horsham, in Sussex, in which neighbourhood his family had lived for many generations. He was the seventh child in a family of nine ; and, although his older brothers and sisters were educated at Ackworth School, it was his lot to be sent to the Friends' School at Croydon. This came about through the influence of his loved and honoured friend, Peter Bedford.

When his school days were over, William Pollard was apprenticed as a teacher at Croydon ; and all through his young manhood it was his privilege to enjoy the fostering care and friendship of Peter Bedford, whose saintly spirit had a marked influence for good upon the young Friends then living there. One evening every week the young teachers were made welcome at Peter Bedford's house, and no doubt many can look back to these occasions as marking a

stage in their spiritual progress—times of soul-intercourse and wise counsel never to be forgotten. W. Pollard's friendship with Peter Bedford was only brought to a close by the death of the latter, and they maintained an uninterrupted correspondence after the former had left Croydon for Ackworth School, where he entered upon the duties of a master in 1853, after spending some time at the Flounders Institute, under the oversight of Isaac Brown. What recollections and impressions this aged Friend still keeps of W. Pollard's earlier and later career the following extract from a recently-dated letter may show :—

“ He was early called of his Lord to labour in His vineyard; and those who have known him will be able to bear testimony to the diligence and, may we not say, the unsparingness of self with which he sought to promote all that is righteous, and true, and good, to the blessing of his fellow-man.”

On the occasion of William Pollard's marriage, in 1854, Peter Bedford, in writing to him, says :—“ Canst thou not in the retrospect trace the hand of a merciful Father, often, very often, extended to protect and save thy soul alive. Many may have been the conflicts into

which thou hast been plunged ; but have not many of these been overruled for thy good, and canst thou not bless the hand that has upheld thee and kept thy soul alive ? And now, whilst writing, I can look back to some of the happy evenings when thou, with a smiling countenance, entered my parlour, and when we spent together some peaceful moments ; when, under, as it were, the canopy of Heavenly love, encouragement was given thee to submit with unreserved obedience to thy Heavenly Guide."

From 1853 to 1866, with the exception of a short interval of broken health, W. Pollard remained at Ackworth as a teacher ; and, but that his health gave way, he would no doubt have continued in the profession for a much longer period ; for he was full of enthusiasm for all educational efforts, and took the keenest interest all his life long in matters connected with them. Those of his sons who followed his footsteps in the work of education found in him always an active and zealous companion in arms, no less than a wise and sympathetic counsellor.

During the latter part of his life, when he was a member of Manchester Meeting, he took an active interest in the Friends' School at Penketh, and served for some time on its com-

mittee; and when the scheme of the Manchester Friends for founding a hall of residence in connection with the Owens College took shape, and when, finally, the Dalton Hall was established, with lively interest he devoted much time to its welfare. One who worked with him on the committee speaks of "his experience and sober judgment" as being "always much valued."

In 1866, owing to somewhat poor health, William Pollard decided to abandon the profession of teaching, and he accordingly left Ackworth and settled with his family at Reigate. Here he was for several years in the employment of Francis Frith, who continued to the end one of his most intimate and valued friends. Shortly before leaving Ackworth he was recorded as a Minister.

As may be supposed, the keen interest which he took in the education of the young was brought to bear on that of his sons and daughters as the years passed on and his family were growing older. He and his wife considered it their duty, as it was their pleasure, to give their children the means of as good an education as was in their power, justly regarding the training and development of the powers spiritual, intellectual, and physical, as the best equipment for the battle

of life. With his business cares and many engagements he was not able to correspond regularly with them at school; but they were assured of his loving interest and sympathy, and treasured his occasional letters as perhaps no others. One of his sons thus writes:—

“ Long ago, when the writer, then a school-boy, had misconducted himself, and been treated, as he thought, with more rigour than justice, never will he forget the comfort and encouragement he received from his father. After looking at the fault from both standpoints, and gently hinting wherein the boy had erred, he goes on to say:—

“ ‘ I am truly glad to note thy determination to do thy best for the future. I quite believe thou art trying hard; but thou must not be discouraged from doing so by this slip. But I want thee to try not only to be an *orderly* and *diligent* boy, but to be a *loyal* boy. And by that I mean that I want thee to avoid thinking harshly of the teachers and superintendent, and to avoid all discontented talk and grumbling. Never join in with boys who talk that way. Some day thou wilt know more of the difficult duty which the teachers have to perform, and then thou wilt understand some things which

now may seem unreasonable. But, above all, I want thee to be a Christian boy, and thou knows how much that includes. I have no doubt at all that thou often dost desire to be one, and tries hard; and now only persevere, and Christ our Saviour will both forgive and strengthen. We often pray for thee that thou may be strengthened to do what is right. And now, dear, send away all harsh feelings, and do thy very best in a cheerful spirit; and *be very watchful against small temptations.*' ”

At a later date, with the same keen interest in his children's welfare, he writes to one of them who had entered upon a fresh sphere of life:—"I often think of thee in thy present allotment in life with much solicitude, but at the same time with much hope. I expect thou finds a somewhat different class of besetments and temptations from what was the case when living at home. Thou knows there is no safety but in abiding under the shadow of the Almighty as a loving child, anxious to know and do His Will. 'How can I do this and sin against one who loves me?' is a thought that may often help in times of temptation. Try, also, and look upon thy business engagements and the need of active industry as among the 'all things that

work together for good.' Don't repine because things may not be so smooth or easy as with some. God knows the discipline best suited for us, and if we cheerfully submit and co-operate with His Spirit we shall find the blessing. Don't forget to lift up thy heart often to the Lord, and ask Him to guide thee and preserve thee in purity and tenderness of conscience."

In 1872 William Pollard was invited by the Manchester Peace and Arbitration Association (a branch of the London Peace Society), then newly formed or resuscitated, to become their secretary and lecturer; and as he had long taken great interest in the Peace movement, this seemed to promise congenial work, and he accordingly left Reigate, and again took up his dwelling in the north, at Sale, near Manchester. From this time forward, for twenty years, he laboured with unflagging earnestness in the great cause of Peace on earth and goodwill between the nations.

At the time of his removal to Manchester that Meeting had not recovered from the effects of unfortunate divisions among its members, and the consequent secession of a certain number; and it is not too much to say that William Pollard's exercise of his gift in the

Ministry there was made highly instrumental in fostering the Christian life among the younger members, which has since borne good fruit to the glory of God. No one could listen often to his voice in Meetings for Worship without being struck with his frequent use of the expression, “*The restoring love of God,*” or the love of Christ and His *restoring power*. And it seemed as if the truth contained in those few words was the Gospel message given him by his Master to deliver. The restoring love of God in Christ, and the immediate presence and guidance of God’s Spirit in every soul of man—these foundation truths filled his soul to overflowing; and very faithfully and self-sacrificingly did he hold on high the banner which he believed was entrusted to him, even though it had to be through evil report as well as good report. His attitude in writing and publicly speaking on questions of religious truth is well set forth in the following lines:—

“I would much rather risk a trembling word
In honest zeal for holy Truth and Right,
Though in the trial I should suffer loss,
Wherein I built not what would stand the fire,
Rather than dare the heavier risk, to know
Something perhaps of God that others miss,

And hide it in my soul, and seal my lips
Through slavish fear. For God is merciful
To such as bring Him all their hearts can hold
Of pure intent and reverence and love."

In the winter of 1891-2 the long-continued strain of his work for the Peace Society began to tell seriously upon his physical strength ; and, acting under the advice of his medical man, he resigned his position as their secretary in Manchester. After this, although weak action of the heart necessitated much care, his health seemed a good deal restored, and he looked forward, and those who loved him looked forward for him, to a life of quiet usefulness, perhaps for many years to come ; and his new occupation, as co-editor of the *British Friend*, seemed to promise very congenial work and a sphere of helpful influence. But the Master willed it otherwise.

In the Eighth month, 1893, a new symptom began to trouble him somewhat, and, although thinking it trivial, he consented to take the opinion of some of the Manchester doctors, from whom he learned, and his family learned with grief and dismay, that he was suffering from a mortal disease, and that no human aid could extend his life beyond a few months, or

perhaps a year or two. In this prospect of a speedy summons to the presence of his Lord he was quite resigned, and even cheerful. Writing to one of his sons-in-law, he says:—"The one sorrow I have, in the prospect of an early departure, is the separation it involves from those I love so much; but I desire to be resigned to the Lord's will, and can without misgiving leave all in His loving hands."

On First-day morning, the 10th of Ninth month, he went to Manchester Meeting, and his last sermon delivered there, only two or three hours before he was struck down by paralysis, will never be forgotten by many who heard it; not only because he was so evidently speaking with much difficulty, and struggling against great physical weakness, but especially on account of its own tenderness and impressiveness, as if he felt that he would never be able so to speak again. It was the value in the eyes of the Lord of the very smallest services from those who could give no better, on which he specially dwelt. The widow's mite was a very small gift, he pointed out, yet it was an accepted one. The little boy whom Christ took and set in the midst, to be, as it were, a pattern for those who would enter His Kingdom, was

taken as an instance of how we should cast aside all petty ambitions and jealousies, and cherish a humble and teachable spirit. How willingly the little boy let himself be brought forward! An adult would probably object to be made a text of. To him it would be painful and humiliating; but no such thought entered into the child's mind. He afterwards dwelt, in a manner that was exceedingly touching, on Milton's sonnet on his blindness, quoting the words:—"Who best bear His mild yoke, they serve Him best." His mind was evidently dwelling upon the thought that he, too, like Milton, was to be laid aside, unable any longer to engage in that work for the Master which had for so long been his greatest joy.

He went home from that meeting quite prostrated, and in the afternoon was seized with paralysis, which sixteen days afterwards took him from us and his work in this world for ever. During his illness his mind was often inclined to wander, but he ever showed the sweetest appreciation of every little service; and the numberless evidences of the love and remembrance of his many friends were received with much pleasure and gratefulness. Through all his days of weakness and helplessness his lively sense of humour never forsook him; his

little sallies of fun often calling up in those who waited on him smiles not far removed from tears.

At all times, but especially during the closing days, he took great delight in listening to the singing of hymns by his children. As that beautiful hymn of Faber's was sung, it seemed as if the words were particularly descriptive of the message of his life :—

“ For the love of God is broader
Than the measure of man's mind ;
And the heart of the Eternal
Is most wonderfully kind.”

A friend who saw a good deal of him in his last illness writes :—

“ Much as we feel his loss, one cannot but rejoice that his illness was so short and so painless. Death had no terrors for him. After he was told that recovery was impossible, he often spoke of his approaching end as though it were a matter of small consequence. Indeed, the only thing he seemed to fear was the long and tedious illness, which we all anticipated, but which in the providence of God he was spared. So long as he remained conscious, all his solicitude was for his friends and for the affairs of the Meeting ; and it was remarkable how clear he was on these matters when on

other subjects his mind seemed to wander. To me he seemed the ideal of a true and brave man, and it will always be helpful to me to remember the faith and courage with which he was able to regard the future."

We would not seek to depict the character of our friend as being free from the weaknesses and failings of the human heart and nature. In these he shared with the best of men, and he would be the last to desire that this should be in any way glossed over, and would be eager to say with the Apostle, "Not as though I had already attained, either were already perfect." Yet an assured faith in the love and mercy of God in the Lord Jesus Christ enables us now to think of him as having joined that great cloud of witnesses who, having themselves ended their race, watch, with tender yearning love, born of kindred experience, and with eyes undimmed by earth's sorrow and mystery, the arena of this little life, where those who love them and whom they love are still struggling and stumbling whilst ever pressing forward.

"And though the ways of Zion mourn
When her strong ones are called away,
Who like thyself have calmly borne
The heat and burden of the day ;

Yet He who slumbereth not nor sleepeth,
 His ancient watch around us keepeth.
 Still, sent from His creating hand
 New witnesses for Truth shall stand,—
 New instruments to sound abroad
 The Gospel of a risen Lord ;
 To gather to the fold once more
 The desolate and gone astray,
 The scattered of a cloudy day,
 And Zion's broken walls restore."

EDWARD POOLE, 63 4 1 mo. 1893
Southwick, near Brighton.

CHARLES PRIDEAUX, 84 8 6 mo. 1893
Tamerton, near Plymouth. A Minister.

Charles Prideaux was born at Bearscombe, near Kingsbridge, South Devon, on the 18th of First month, 1809, and died at his country residence of Brookfield, near Plymouth, on the 8th of Sixth month, 1893. His heritage was that of a member of the Society of Friends, and during his long life he continued loyally attached to its leading principles. In the period of his earlier life a religious movement took place in Plymouth and elsewhere, with which many of his nearest relatives and friends actively sympathised, and which resulted in their quitting the Society in which they had been brought up and associating themselves with other sections of the Christian

Church. This necessarily left him rather solitary, but he was satisfied as to the scriptural grounds of the testimonies borne by the Society, and continued, as has already been said, a loyal and attached member of it. There was, however, little that was narrowly sectarian in the way in which he held views he considered right, although a certain tenacity of purpose was in this, as in other respects, a marked feature of his character. Few persons who were not intimately brought in contact with him would have suspected that under his calm demeanour, and beneath the placid expression of his beautifully chiselled countenance, there were present to such a degree firmness of purpose and courage in action. These traits were manifested in his early days, when, as a boy, he held his own against all comers in a large school which he attended, and in which there were many who attempted to bully "the Quaker boy"; and latterly, notwithstanding bereavements and advancing years, the same traits of character were manifested by the resolute way in which he attended to the duties of life almost to the last, making those around him feel that although old in years he was young in spirit.

His father and maternal grandfather carried on in partnership a banking business at Plymouth. This was subsequently converted into a joint-stock bank, with numerous branches and an extensive connection. Charles Prideaux, having served his apprenticeship to the business, became bank inspector, then general manager, and finally chairman of directors. In all these capacities he was much valued.

In 1856 he was recorded a Minister of the Gospel. He was little known as such outside the limits of his own Quarterly Meeting. This may have partly arisen from his having been conscious that a rather exceptionally weak voice unfitted him for extensive service in the Ministry. He preached with simple directness redemption by Christ as "The Lamb of God who taketh away the sin of the world." This was the keynote of his ministry. His prayers were attended with much solemnity, and conveyed to others a sense of nearness to the Throne of Grace. He would frequently and reverently quote the utterances of the Psalmists and Prophets which illustrate the efficacy and preciousness of that salvation to which they, by anticipation, pointed.

He loved much to meditate on the Scriptures in the retirement of his own room, and

as a result, it is believed, he largely experienced the blessedness dwelt upon in the 119th Psalm. His own value of the Scriptures led to his taking a warm interest in the Bible Society. Educational work on the lines of the British School system had his cordial support. Evangelistic work on the Continent, also, had his practical sympathy, which was doubtless promoted by his intercourse with the workers during his tours abroad, and by the influence of his brother-in-law—that honoured Christian scholar, Dr. Prideaux Tregelles, and his devoted wife—who largely assisted by their personal labours, and at considerable risk to themselves, the work of the Gospel in Spain, and espoused the cause of those persecuted disciples of Christ, Matamoros of Madrid and the Madiari of Italy.

At the time of his decease Charles Prideaux was warmly interested in a Convalescent Home which was in course of erection in his neighbourhood, and to the funds of which he liberally contributed.

He was twice married. In 1850 to Elizabeth Abbott, of Plymouth, a valued Minister, who died in 1856 ; and secondly, in 1864, to Elizabeth Wakefield, of Torquay, and formerly of Moyallon, Ireland. This union only lasted sixteen

months. The last twenty-eight years of his life were brightened by the care and companionship of a devoted and beloved niece, and the love and interest of a large circle of relatives. A reference to our dear Friend's home and surroundings, which was contained in the obituary notice of him in the *Western Morning News*, may fitly be quoted here :—"Yesterday all that was mortal of the late Mr. Charles Prideaux was laid to rest in the Friends' Burial Ground, Plymouth. It does not seem fitting that a testimony should not be borne to a character and life which were far from commonplace. There are a great number of persons, now middle-aged, who recur with much freshness and interest to the days spent by them at Brookfield, the charming country residence of the deceased. Its pretty thatched roof, with adjoining ivy-covered tower, must have been an object of interest to very many who never knew him who dwelt there; but to those who had the *entrée* Brookfield has had charms peculiarly its own. Chief of these was the owner himself. With a somewhat reserved and reticent manner to those imperfectly acquainted with him, he manifested much winning simplicity and accessibility towards those whom he intimately knew,

and the affections of the young were especially attracted to him. His gardens and conservatories were extensive, and stocked with what was choice in flowers and fruits, and the master's hand and taste were everywhere visible. Very early in the morning, up to quite recently, he was to be seen busily engaged in some favourite garden occupation. Presents of fruit or flowers from Brookfield were a frequent Godsend to invalids."

His last illness was attended with much suffering, but was also marked by much patience. He died as he had lived—kept in the love and peace of God his Saviour.

RACHEL PRITCHARD, 24 22 12 mo. 1892
Bessbrook. Daughter of Thomas and Sarah Pritchard.

SARAH A. RANDALL, 46 9 12 mo. 1892
Harrogate.

ROBERT RENNISON, 82 1 9 mo. 1893
Sedbergh. A Minister.

Robert Rennison was the son of Robert and Sarah Rennison, of Sedbergh, and the youngest but one of ten children, all of whom he long survived. His parents were in humble circumstances, and members with the Independents, and their children were taught to believe

in Calvinistic doctrines in their narrowest form. Robert was apprenticed to a shoemaker, and became very proficient in his trade; but about the age of sixteen he began to show symptoms of delicate health, and was ever afterwards troubled with a cough, with an inherited tendency to consumption, of which complaint most, if not all, of his brothers and sisters died. He made a diligent study of the laws of health; and the way in which his life was lengthened was a wonder to himself and to many of his friends.

While he was working as a journeyman shoemaker, in Howgill, near Sedbergh, his master, who had begun to attend the meetings of Friends, borrowed a copy of "Barclay's Apology," and he, with R. Rennison and another of his workmen, read it with great interest. They all three joined the Society, and became consistent members. It was about 1840 when R. Rennison first attended the meeting at Brigflatts, and he often alluded to this time as the turning point in his life, after which he was able to rejoice in a full and free salvation. In 1843 he was admitted into membership with Friends.

By medical advice he gave up his business of a shoemaker; and after receiving consider-

able benefit from the hydropathic treatment, accepted the position of master of the work-house in Sedbergh Union. This situation he held for seven years, with credit to himself and great satisfaction to the Board; but as the duties of matron were too arduous for his wife, he had to retire.

From a child R. Rennison had a good deal to contend with from an irritable temper, and his mother often said to him, "Oh Robert! that temper of thine will often get thee into trouble;" and in speaking of it in after life he said that this was literally true; he had constantly to struggle with it, and often said, "It is only by the grace of God that I am what I am."

Robert Rennison was recorded a Minister in 1854, by Sedbergh Monthly Meeting, having spoken in meetings very acceptably for some years. At first speaking cost him a great effort. He had a weak voice and not much education. But if he had only one talent he diligently used it, and there was always freshness and life in his communications. A Friend, writing since his death, says:—"Robert Rennison's ministry was cheering and encouraging, and I believe he was the means of bringing many to an acceptance of the truth. He was not gifted with much

educational endowment, but he often gave expressions in his letters to me of his affectionate solicitude for his friends, and he had for long a firm faith that Heaven was his home." He was very careful to look after and give a word of encouragement to such as might be described as the hindermost of the flock, and thus several were brought nearer to their Lord and nearer to the Society. He took great interest in his young friends, and, as early as 1856, established a reading meeting and other social and religious opportunities for them, which were greatly enjoyed. One of them writes:—"I have great reason for thankfulness that in my early days I had the friendship of Robert Rennison."

In the early days of his ministry he walked many hundred miles to attend small Meetings on First-days; and the small Meetings in his own Monthly Meeting claimed his special care, and he diligently visited them as long as he could. He visited most, if not all, of the Meetings of Friends in the United Kingdom, either as companion to some other Friend or alone; and he was a member of one of the Yearly Meeting's Committees to visit the Quarterly Meetings. He had a wide circle of kind friends, many of

whom were in a very different social position from his own; but they welcomed him kindly, as a brother beloved, in his visits up and down the country. One service to which he gave special attention was the visiting of the sick and afflicted, and those who were not able to meet with their friends.

About 1840 Robert Rennison signed the Total Abstinence pledge; and his pledge-book of 1843 bears testimony to his diligence in the cause of Temperance, in which his interest never abated. The cause of Peace, also, was a deep concern to him. He was the last survivor of the first trustees of the Sedbergh British School. He was a great reader, and was much interested in all that concerned the Society of Friends. He had attended the Yearly Meeting sixteen times, and loved to dwell upon them as happy memories.

R. Rennison was much interested in the *Annual Monitor*, and when perusing it, said to his kind caretaker:—"They can say nothing good about me, when I am gone, except that I'm a sinner saved by grace. None seem to have the struggles and fightings with poor self that I have; but though unworthy, I have a sure hope of Heaven through a Saviour's love, who

died that I might live. I know that I shall be accepted of Him."

He suffered much the last few days of his life, but he said, "I have long since made my peace with God, and I have nothing to do but to die."

"My Father sees me through this gloom,
And will to my assistance come."

A short time before he died, on his house-keeper leaving him to go to Meeting, he said:—"I should like to go, too; I have a message for my dear friends there, but my Heavenly Master can deliver it without me." He often repeated the lines—

"Oh Saviour! I have nought to plead
In earth beneath, or Heaven above,
But just my own exceeding need,
And Thy exceeding love."

RICHARD P. RICKMAN, 28 9 3 mo. 1893
Dorking.

CAROLINE RIDGWAY, 90 18 6 mo. 1893
Bristol. Widow of William Ridgway.

JAMES ROBINSON, 82 30 5 mo. 1893
Moreton Jeffries, near Bromyard.

MARY ROBINSON, 78 8 8 mo. 1893
Crawley.

ARNOLD H. ROBSON,	33	19	11 mo.	1892
<i>Sunderland.</i>				
EDWARD C. ROBSON,	80	10	5 mo.	1893
<i>Sunderland.</i>				
MARY E. A. ROBSON,	48	12	8 mo.	1893
<i>Redcar. Wife of Edward Robson.</i>				
PHYLLIS ROWE,	70	30	1 mo.	1893
<i>Clevedon.</i>				
ELIZABETH ROWLAND,	86	23	1 mo.	1893
<i>Chelmsford.</i>				
ROBERT SAUNDERS,	75	5	9 mo.	1893
<i>Chesterfield, formerly of Lilling, near York.</i>				
MARY ANN SCUSE,	93	19	12 mo.	1892
<i>Cheltenham.</i>				
JOSEPH W. SHELDON,	43	23	11 mo.	1892
<i>Galt, Ontario, Canada.</i>				
SAMUEL SHOLL, <i>Brixton.</i>	86	14	4 mo.	1893
HENRY SIMPSON,	60	19	5 mo.	1893
<i>Malton.</i>				

Henry Simpson had been connected in various capacities with members of the Society of Friends during a large part of a roving life. Settling at Malton (his native place) when about fifty-two years old, he attached himself to the Adult School and the Friends' Meeting, and was in due time cordially received into membership with Friends.

He was a bright Christian, and his happy faith was very evident during the progress of the painful disease which terminated his life. "His hand is laid heavily upon me," he said, "but the other hand is underneath." Though in poor circumstances, he had always a helping hand for anyone whom he could in any way assist; and the large attendance at his funeral testified to the esteem in which he was held.

JAMES SIMPSON, 63 7 5 mo. 1893
Swinithwaite, Wensleydale.

WILLIAM SIMPSON, 64 26 12 mo. 1892
Kendal.

CHARLOTTE E. SMITH, 70 16 5 mo. 1893
Westminster. Widow of Joseph Smith.

ISABEL SMITH, 70 30 5 mo. 1893
Weston-super-Mare. Wife of Bartholomew Smith.

MARY SMITH, 77 30 8 mo. 1893
Great Saling, near Bardfield. An Elder.
 Wife of Joseph Smith.

THOMAS SMITH, 68 11 7 mo. 1893
Ashford.

ELIZABETH SMITHSON, 73 22 5 mo. 1893
Lightcliff, near Halifax.

GULIELMA SPENCE, 70 23 1 mo. 1893
York. Wife of Alfred Henry Spence.

LUCY SPENCER, 95 3 7 mo. 1893
Southport. A Minister. Widow of Jeremiah
Spencer.

FRANCES O. SQUIRE, 97 24 4 mo. 1893
Dorking.

Few, if any, remain who can recall the early life of this dear Friend; but there are many who can speak of the brightness of her latter days.

Frances Octavia Squire was the eighth child of John and Sarah Squire, of Cheshunt Park. In the spring of 1801 the family removed to France; in the autumn of the next year the father and one sister died of typhus fever, contracted by the former from sleeping in a bed which had been occupied by a patient. In consequence the remaining members of the family, except the eldest daughter and a little girl who was still unfit to travel, returned to England.

They landed in Brighton, where they spent the winter, and where they were joined by the two sisters who had remained behind; but the elder was soon carried off, at the age of seventeen, by the effects of a cold which she caught while caring for a fellow-passenger on the voyage. From Brighton they removed successively to

Hertford, London, and Tottenham, gathering a circle of friends wherever they came. At Tottenham Fanny Squire was confined to the couch four years by an injury to the spine. She was lovingly cared for by her mother, who, amongst other attentions, supplied her daily with fresh flowers, of which she was very fond. One evening, in 1833, on parting for the night, her mother gave her a warmer leave-taking than usual. It produced in Fanny's mind a presentiment that it would be the last. So it proved; Sarah Squire was seized with sudden illness, and she and her invalid daughter never met again.

In 1843 Fanny Squire and her sister Louisa took up their abode at Croydon, and in 1874 made a last remove to Dorking. Louisa was a woman of uncommon presence, with much strength of character. They had a fruitful garden which she took pleasure in cultivating, for she had an extensive knowledge of flowers and of some other branches of natural history. In her later days she was rendered partially helpless by paralysis, and it was instructive to see how patiently she bore this trial, simply trusting in her Lord. She died in 1889; the two sisters had lived together for ninety years. Fanny Squire became blind in middle-life, an

affliction which she bore not only without repining, but with Christian cheerfulness, adapting herself to her altered circumstances. She took a warm interest in the Meeting, in listening to reading, and in knitting for the poor; and was so lively and cheerful that it was difficult to realize that one avenue from the world without to the world within was closed. She had numerous relatives and friends, and for many years a kind and faithful companion.

In her eightieth year, in consequence of pressure on the brain, she passed through a season of deep mental dejection; but when the physical cloud left her, she might be said to grow continually brighter and brighter until the perfect day. She took a humble view of her own spiritual condition, and was frequent in prayer, often asking for more power to love her Heavenly Father; and, when her sufferings were more acute, would say, "It must be all right, because it is the Lord's will." She retained her consciousness until within an hour or two of her departure, and, grasping her attendant's hand, said, "Farewell, farewell."

A Friend, who used to visit her when the Monthly Meeting was held at Dorking, writes:—"She was a succourer of many, ever ready to extend the helping hand to those who were

in need, and with words of cheer to encourage the troubled heart to trust in the perfect wisdom of God. It was teaching to see her patient submission to the Divine will in her affliction of blindness, and to hear her recount her many mercies, of which she used to say, "I am so unworthy."

ELLEN STONE, 43 12 7 mo. 1893

Maidstone. Wife of Thomas Stone.

HANNAH STOTT, 72 21 5 mo. 1893

Rochdale. Wife of James Stott.

EDMUND STURGE, 84 28 6 mo. 1893

Charlbury.

LYDIA STURGE, 85 19 12 mo. 1892

Charlbury. Wife of Edmund Sturge.

Edmund Sturge was the youngest son of Joseph and Mary Sturge, and was born at Olveston, near Bristol, in 1808. He went to school, first at Thornbury and then at Rochester. Of the latter place a Friend remarks:—"I was not there with him, but I well remember the high character which he had left of kindness and uprightness, and of being a popular and perfectly gentlemanly boy." On leaving school he went to live in Birmingham, where he subsequently joined his brother John in the business of manufacturing chemist.

In his letter, acknowledging the address

presented to him and his wife by the British and Foreign Anti-Slavery Society, on their Golden Wedding, he says:—"My early interest in the Anti-Slavery cause was due to my residing in the family of my brother, the late Joseph Sturge, when, as early as 1824, the agitation was commenced for the extinction of British colonial slavery. Most fearful were, humanly speaking, the odds against it, and very fanatical it seemed."

After the visit of Joseph Sturge with other Anti-Slavery Friends to the West Indies, in 1836, Edmund Sturge took active part in issuing the luminous report which they brought back, and in the other measures so effectually taken to rouse the country against the "apprenticeship" system. When the object of the Central Negro Emancipation Committee had been attained, by the extinction of slavery in British dominions in 1838, a new organization was formed, under the name of the British and Foreign Anti-Slavery Society, for the universal abolition of the slave trade and slavery. Of this Society Edmund Sturge became a member in 1840, member of committee in 1860, honorary secretary in 1870, permanent chairman from 1882 to 1891, and vice-president till his death.

In 1841 Edmund Sturge married Lydia,

the second daughter of William and Rachel Albright, of Charlbury. From her father she inherited that devotion to the cause of Peace and Arbitration which led, throughout her long and active life, to steady efforts to promote its interests. To her mother's example, probably, she owed that warm individual sympathy with the needs of the poor that was always so marked a characteristic. She was partly educated at Norwich, but left school sooner than intended, in consequence of the death of a brother. A warm friendship was early formed with Anna Atkins, of Chipping Norton, who afterwards married Henry Richardson, of Newcastle-on-Tyne, of whom there was so interesting an account in the last *Annual Monitor*. They had the same life-long fondness for the forest scenery and historic associations of their own county, the same enthusiasm for its flora, and the same devotion to the great philanthropies in which they were long such foremost workers. At the time of her marriage Lydia Sturge was already on the committee of the Ladies' Negro's Friend Society, which she afterwards served so faithfully as secretary, and was in every way prepared to share in all her husband's Anti-Slavery interests and labours.

Always interested in education, soon after her arrival in Birmingham Lydia Sturge became a frequent visitor at the second Infant School ever started in this country. Long before First-day Schools were thought of, her mother had gathered an Adult Class at Charlbury. Naturally, therefore, when Joseph Sturge originated First-day School work in Birmingham, she took warm interest in it, though other duties prevented her from ever becoming a regular teacher. Among these were Cottage Bible Readings in the back streets of Birmingham on First-day afternoons. She joined in the Total Abstinence movement while it was still in its infancy, and was a wide disseminator both of Temperance and Anti-Opium literature.

Edmund and Lydia Sturge were lovers of hospitality in no ordinary degree. Among the guests whom community of interest in the Anti-Slavery cause brought to their house were Dr. Livingstone; Harriet Beecher Stowe, who so pleasantly describes her visit in "Sunny Memories of Foreign Lands"; Pastor Schrenk, of the Bâle Mission to the Gold Coast, who came at a specially opportune moment for British interests and the work there; Frederick Douglas, William and Ellen Craft, and others

too numerous to mention. J. B. Gough, the Temperance orator, was several times at their house. More recently, Dr. Legge, C. G. Moore, and others, met there to discuss Anti-Opium work; and James Long and others, in repeated visits, brought many momentous matters for careful counsel and certain sympathy.

But important and engrossing as such interests were, time was always found for others too apt to be overlooked. The member of a noted firm wrote of Edmund Sturge:—"I can remember many kindnesses from him soon after I first came to live in Birmingham. Indeed, where all seemed so strange to me—for I never lived in a town before—I was frequently taken by the hand and invited to one or other of the houses of the three good brothers, who have all now gone to their rest and their reward. It is impossible to estimate the good which is done by a kindly word and a friendly interest in strangers, and especially to a poor boy in coming into a great wilderness like Birmingham." A lady, who was associated with Lydia Sturge in her early married life, writes:—"You can hardly think what a comfort she used to be to outsiders like myself. Truly she was a succourer of many, by her large-heartedness to

know where a little notice and a word of comfort were needed."

Lydia Sturge's intense interest in all that concerned the welfare of her children made her eager to make the acquaintance of their teachers. This caused her to invite M. Mabile, a young French teacher from Kendal, where her eldest boy first went to school, to spend part at least of his vacation with them. It was one of those simple acts that are so far-reaching in their issues; for the intercourse thus begun continued steadily till her death, and was the means of his receiving important and substantial help in connection with the French Protestant Mission in Basutoland, where his work has been attended with exceptional success.

In 1862 Lydia Sturge accompanied her husband to the island of Montserrat, where he remained for about twelve months, promoting the cultivation of the West Indian lime, an industry which afterwards developed into the Montserrat Lime Juice Company, of which he was a director till his death. Their sympathy and kindness were long remembered by the coloured people there.

In 1867 Edmund and Lydia Sturge removed to Charlbury. Here, to quote from the short

biographical notice of her which appeared in one of the Oxford papers, "Whether in sickness or health, she was a welcome visitor in all homes, rich or poor, and no one was omitted from her visitation." Some time after her death a Poor Law Guardian remarked that the poor had often told him that they had never missed anyone so much as Mrs. Sturge.

In 1876, having retired from business, Edmund Sturge devoted his time gratuitously to the work of the Anti-Slavery Society, and up to the last few years, spent most of his time in London, attending in the lobby of the House of Commons two or three days a week throughout the Parliamentary session, and calling at the various Government offices when important questions demanded the consideration of the Government. Probably, neither his colleagues in the work of the Anti-Slavery Society, nor even the members of his own family, fully realized all the painstaking attention to detail and unobtrusive self-sacrifice which such a life involved. But the life which he had chosen, because the Lord had chosen it for him, was "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;" and for this

end he did not think of the cost. *Vanity Fair* only did him justice when it said :—"No kindlier, simpler, gentler, more upright and honourable soul, ever informed a human body than that which is enveloped in the Quaker outside of Mr. Sturge."

On the assembling of the Great Powers of Europe, in 1878, to determine questions in relation to the Ottoman Empire, it was deemed advisable by the friends of the Anti-Slavery cause, in view of the important bearing which slavery in Turkey and the Mohammedan East bore upon the African slave-trade, that steps should be taken to obtain a declaration by the Powers which should lead to the punishment of the traders in human flesh as pirates. Edmund Sturge was therefore requested by the committee to proceed to Berlin, in company with two of his colleagues, and endeavour to obtain an international declaration to the above or similar effect. Important political reasons prevented the Plenipotentiaries of Great Britain from taking the initiative ; but the occasion was not lost, for the interviews which took place between the Anti-Slavery delegates and the influential personages present at Berlin did much to pave the way for future action in this direction.

In 1884, at the Jubilee of Emancipation in the British Colonies, when the Prince of Wales presided over an Anti-Slavery meeting such as had not been seen in London since the days of Clarkson, the Right Hon. W. E. Forster, M.P., thus referred to the quiet worker who was sitting on the backmost bench of the platform:—"It is only due to those who have worked hard that I should not let this meeting separate without doing what this most modest of men would find fault with me for doing, and alluding to the name, honoured in the Anti-Slavery cause, of my old friend Mr. Sturge. I look back to my boyhood, and he then looked as old as he does to-day; and to-day he looks as young as he did then and many years younger, and with that energy which seems his characteristic; and now, in his declining years, when even he cannot last much longer, I rejoice that he should be here to-day, and feel that we all are determined to go on with this work; so that, if not in his life time, in the life time of many I see before me, this great blot on civilization will be swept away, and man shall cease from enslaving his fellow-men."

In the summer of 1888 Cardinal Lavigerie suddenly appeared in London; and, with cha-

racteristic promptitude, Edmund Sturge at once proceeded to organize a great public meeting to hear the eloquent French orator denounce the horrors of the slave trade. None who were present will forget the unusual sight of the quiet Friend seated between two cardinals. From the resolution then passed, which had been drawn up under his superintendence, sprang the great debate in the House of Commons which brought about the convening of the Brussels Conference. Lord Vivian, in speaking there of the work of the Anti-Slavery Society, gracefully referred to its venerable chairman as "only prevented by the increasing burden of his fourscore years from coming to Brussels to pay his personal respects to a conference which is the realization of the dream of his life."

Besides their Anti-Slavery labours, Edmund and Lydia Sturge took active interest in many other philanthropic movements. The Peace Society, the Howard Association, the Aborigines Protection Society, the Society for the Suppression of the Opium Trade, and other kindred organizations, found in them ardent and steadfast supporters. It often seemed, as the years went on, as if the sorrows that came into their own lives through the death of their eldest son

and youngest daughter, and the difficulties and disappointments inseparable from such work as theirs, only made them enter more fully into the troubles of others. Of Lydia Sturge it was well said that "she was unique in the value she set on every human being. It seemed as though she always thought all of everybody's interests were worth caring about." "We know," wrote another, "how ingrained in her character were love, humility and unselfishness; how full her heart was of great aims; what a passionate desire she had that wrongs and oppressions of all kinds should cease; and how constantly her thoughts and pen were employed in the advocacy of what she esteemed to be right. Private sorrows never dimmed her consciousness of public needs, or stayed her endeavours to combat social wrongs; and her family affections, strong as they were, were always interwoven with those great aspirations which made her not only a member of a family but a citizen of the world. The best spirit of national citizenship was in her—that citizenship which regards every unit of the nation as claiming kindred in a common humanity, and therefore as having some claim on her sympathy or affections." Her weak points, if they were such, were at times an almost restless striving

after an impossible ideal, little patience in acquiescence in a low standard while a higher was attainable, and an inability to imagine that other Christians could have lower or less loving purposes than her own. And yet, with her exceptionally high standard of how things ought to be, and what people ought to be and do, one rarely heard a harsh word from her, and she quickly hushed those of others.

Lydia Sturge's enjoyment of nature was always strong. Her keen powers of observation had made her knowledge of trees and plants very considerable, and her intense enjoyment of them was manifest to the very end of her long life. During the beautiful autumn that preceded her death she enjoyed almost daily drives in the lovely parks and lanes around Charlbury, never failing to remark on the magnificent trees which had been a life-long joy to her. Though ailing for some months before her death, she was only confined to bed for three weeks; but even then, her interest in the great causes that had quickened and animated her life continued unabated. Very characteristically she remarked one day:—"In looking to the future I can speak of humble trust and steadfast hope, but not of the rapturous joy that some do,

for there are too many interesting things to leave." Ready, when called, she entered the fuller and more perfect life above, Twelfth month 19th, 1892.

" Oh blessed life of service and of love,

Heart wide as life, deep as life's deepest woe !

His servants serve Him day and night above ;

Thou servedst day and night we thought below.

Hands full of blessings, lavished far and wide,

Hands tender to bind up hearts wounded sore,

Stooping quite down earth's lowest needs beside,

' *Master, like Thee,*' we thought, and said no
more.

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" And now again we gaze on thee above,

Strong and unwearied, serving day and night,

O blessed life of service and of love !

Master, like Thee and with Thee in Thy light ! "

After his wife's death Edmund Sturge rarely left the house. For some time he was closely occupied in writing a small work upon the condition of the West Indies in the early days of abolition. When this was finished it seemed as if his life's work was done ; and after a short illness he died, Sixth month 28th, 1893. His funeral was numerously attended, and it was interestingly shown how largely he had suc-

ceeded in the main branches of his life's work, while the testimonies to his character were full and varied. "He was an honourable man and a councillor. He walked humbly with God and uprightly with men. Because he was the friend of God, he was the friend of man also. Always ready to give others the gain of his counsel, one felt as much the gentleness of his manner as the soundness of his judgment. He strove to enter into men's doubts and to understand their reasons, and was never offended with difference of opinion. His perseverance was indomitable. He was pure in heart, wise in judgment, fearless in denouncing evil, and above all, sound in that faith in our Lord Jesus Christ which overcometh the world."

ANNIE SYKES, 51 6 10 mo. 1892

Bishop Auckland. Widow of William Sykes.

JOSEPH TARVER, 74 10 11 mo. 1892

Sibford Gower, near Banbury.

GEORGE TATHAM, 78 12 12 mo. 1892

Leeds. An Elder.

"Leeds has lost one of her worthiest and best-known citizens by the death of Alderman George Tatham," so ran the announcement of an event which, though not entirely unexpected, caused wipe-spread grief throughout the large

district where he was so well known and so sincerely respected.

George Tatham, the subject of this memorial, was the youngest of the six children of the late Thomas and Ann Tatham, of Leeds, and was born at Cross Flatts, Beeston Hill, near Leeds, on the 5th of Fourth Month, 1815. He was first educated at the school kept by his cousin, the late Joseph Tatham, of Leeds, and subsequently went to Epping and Hitchin, where he completed his scholastic training. He was a fair classical scholar; loved Byron, Scott, and Campbell, amongst the poets; and stored his mind from early years with the treasures of a varied and wholesome literature, thus making himself possessor of more than an average share of general information.

With a temperament always sweet and gentle, kind to tenderness towards all dumb animals and helpless or suffering objects, George Tatham as a youth was of a gay and pleasure-loving disposition; but, with the ripening years of manhood, these traits gave way to deeper thoughts and aspirations, and to those steadfast and earnest convictions of heart which became hereafter the ruling principles of his life.

In the carrying out of these convictions it

is not too much to say that he was strictly and entirely conscientious. With him there were no half measures. He put his hand to the plough and swerved not. His life, if simple and uneventful, was eminently practical and useful to his fellow-men.

The welfare of his native town lay very near his heart; and it was a common saying of his that he "considered every man should be a good citizen of his own city." With these views, and taking into consideration his extremely equable temperament—always calm and cool, and unruffled by the passing storms of life—George Tatham was well calculated to take his place in the municipal and political arena of his native town, where, were they popular or no, he unflinchingly upheld the principles he had espoused; while his keen sense of humour, and genial *bonhomie* made him a welcome co-labourer amongst those with whom he was brought into contact.

He held several public positions in the town, some of them of great responsibility; and his thoroughness and assiduity were so greatly appreciated that he was three times successively elected to the office of chief magistrate of Leeds. Whilst occupying this latter position he

loyally and tenaciously upheld those deep-seated principles of Total Abstinence which actuated his life, with which his name will be always identified, and to which for so many years he had given his strong and unwavering adhesion. His quiet example often produced an influence perhaps unknown at the time; his courtesy won a way when harsher measures might have failed; and we believe that he strove in all sincerity to carry out the spirit of the gracious maxim, "In essentials unity, in non-essentials liberty, in all things charity."

In the exercise of his public functions he was, as a matter of course, brought into contact with all sorts and conditions of men; and this had, naturally, the effect of widening the scope of his general sympathies, which developed, especially in the latter years of his life, into a beautiful charity for the feelings and opinions of others.

"Tender as woman, manliness and meekness
In him were so allied,
That they who judged him by his strength or
weakness
Saw but a single side."

George Tatham was deeply attached to the religious principles held by the Society of Friends, and was always singularly and merci-

fully free from spiritual doubts and conflicts. Never given to speak readily or frequently of the "deep things of the heart," it was obvious to all, and especially to those about him, that the good work of the Lord went on in his soul, which at times was wont to overflow with gratitude to Him who had blessed and crowned him with loving-kindness ; while, in the many hours of silence and weakness which his last illness brought him, who can doubt that he grew strong in the inward growth, and that the Master was indeed preparing his servant for the higher service to which he was to be hereafter called ? To those who were brought into daily contact with him he " wore the white flower of a blameless life " ; his spirit seemed to be lifted and kept above all littleness and small vexations, and his very presence to diffuse, as it were, an atmosphere of peace.

For several years his health had shown symptoms of declining ; a loss of nervous power, unaccompanied with pain, causing his friends and those about him great anxiety. Special medical skill, however, averted immediate danger, and for some time he appeared to be regaining something of his natural strength.

He greatly enjoyed a visit to Harrogate

in the summer and autumn of 1892, and spoke brightly and hopefully of the increase in his walking powers, always looking forward to a time when he should be materially restored. The cold winds of December, however, brought on a chill, and it became evident to those around him that his small stock of strength was gradually ebbing away. The almost complete prostration of body and mind, towards the end, prevented any conversation with him; but, upon one of his daughters asking him, shortly before his death, whether he were happy, he looked up, and unhesitatingly answered, "Yes." After this he was very little conscious, breathing his life away like a child falling asleep, and mercifully spared all the pain and anguish of parting; till, on the 12th of Twelfth month, 1892, at the solemn hour of midnight, with his family gathered round him, the silver cord was loosed, and his spirit, made pure and white, as we reverently believe, entered the pearly gates and into the presence of the King. "And they laid the pilgrim in an upper chamber; and the name of the chamber was Peace."

No more fitting tribute to his memory can be paid than is contained in the following lines which appeared, shortly after his death, in the

columns of a leading newspaper politically opposed to him :—

“Throughout the long years of service he had given to the borough, it had been his good fortune to win the esteem and respect of men of all parties and of all opinions with whom he had in any way been brought into contact. A man of strong convictions as regards the deeper things of life, he went his own way, unyielding and unbending in what he regarded as essentials ; but withal a man of such large tolerance, conspicuous honesty, kindness of heart, and profound sympathy with whatever was of good report, that he never made an enemy ; and I never heard him spoken of but in terms of almost reverential respect. A community can ill spare such a man ; but after all, the best that a good man gives to his fellow-men is his beautiful example, and this for all time will be George Tatham’s bequest to his native town.”

MARIA TAYLOR, 90 16 6 mo. 1893
Pontefract. A Minister. Widow of Thomas
 Lee Taylor.

SAMUEL TEMPLEMAN, 93 8 10 mo. 1892
Bradninch, near Exeter.

RICHARD TETLEY, 69 6 2 mo. 1893
Heyside, near Oldham.

- DAVID THISTLETHWAITE, 71 3 2 mo. 1893
Hulme, Manchester.
- HANNAH THISTLETHWAITE, 77 5 9 mo. 1893
Wilmslow. A Minister. Widow of William Thistlethwaite.
- MARTHA THOMLINSON, 67 30 11 mo. 1892
Whitehaven.
- MARY THOMPSON, 78 13 2 mo. 1893
Urmston, Manchester. Widow of Edward Thompson.
- HANNAH THORP, 67 1 3 mo. 1893
Hull. An Elder.
- LUCY THORP, 53 22 12 mo. 1892
Sale, Manchester. Widow of Henry Thorp.
- CATHERINE TODD, 30 7 8 mo. 1893
Belfast. Daughter of Robert and Agnes Todd.
- REBECCA TOLERTON, 70 28 8 mo. 1893
Coolhill Kellyman, Grange. Widow of Samuel Tolerton.
- THOMAS TOWNSLEY, *Hull.* 72 21 4 mo. 1893
- WILLIAM T. TUTTY, 2 2 1 mo. 1893
Reading. Son of Thomas and Lucy Tutty.
- HANNAH C. UNTHANK, 64 20 3 mo. 1893
Bloomsbury. Widow of William R. Unthank.
- SARAH UPRICHARD, 78 19 9 mo. 1893
Holywood, Co. Down. Widow of William Uprichard.

ANN WALL,	65	6	4 mo.	1893
<i>Almeley.</i> Wife of William Wall.				
CHARLES H. WARING,	35	3	6 mo.	1893
<i>Donnybrook, Dublin.</i> Son of Joseph Waring.				
CONRAD WARNER,	18	30	9 mo.	1893
<i>Winchmore Hill.</i> Son of Mary and the late Conrad Warner.				
JOSEPH WEBSTER,	70	17	1 mo.	1893
<i>Darlington.</i>				
THOMAS WESTCOMBE,	78	9	5 mo.	1893
<i>Worcester.</i> An Elder.				

Thomas Westcombe was from early childhood of a gentle, loving disposition, lively and playful, but never mischievous, and always ready to promote the happiness of his little sisters, who loved him with the tenderest affection. He was very conscientious, and, it is believed, early yielded to the power of Divine grace, and was thus enabled to control a temper naturally warm and impulsive. It was a sad day for the sisters when, at ten years old, he was sent to school. They feared he would soon consider himself too old to take an interest in their amusements; but were delighted to find, when he came home for the vacations, that he was the same good-natured brother, and that his garden and the farm-yard pets had not lost their attraction.

At the early age of fourteen he became, at the desire of his master, a teacher in the school; but he did not find that this was his true calling, and his love of flowers inclining him to the business of a nurseryman, he was apprenticed to the late James Atkins, of Northampton, who spoke of him as having a wonderful interest in his work, and a remarkable memory for the Latin names of plants, so that he never had to give him the same name twice. At the end of his apprenticeship, however, he did not follow that business; but, as an assistant for some years in the shop of his brother-in-law, Stanley Pumphrey, and subsequently in the counting-house of the late Edward Brewin, he developed his talents as an accountant, in which employment he found ample occupation without the cares of trade.

A lineal descendant of Thomas Lawson, the contemporary and friend of George Fox, he seemed to inherit from that ancestor a taste for botanical research; and, though interested in other branches of natural history, it was that which suited best his disposition, which would not willingly "work the woe of any living thing."

In the days when travelling was still an

expensive luxury he explored the country round in pursuit of his favourite study, considering himself well rewarded for a walk of many miles by finding a rare plant. But there was nothing selfish in his desires to increase his collection; and he was ever ready, as shown by letters from his botanical correspondents, to share with them the rarities he had found, and to impart information or give assistance. After, in a great degree, exhausting the botany of Great Britain and Ireland in excursions, sometimes alone, sometimes with those like-minded with himself—among whom may be mentioned the late James Backhouse and his father—it was a great pleasure to him to extend his tours to the Continent; and year after year he spent a short time in happy hunting grounds in Switzerland, the Pyrenees, and Central Europe.

To one so active in his habits, it was no small privation when, about ten years ago, an attack of rheumatism so weakened his powers that he could scarcely walk or use his hands, and had to give up the personal care of his garden and greenhouse, in which he had taken great pleasure. This trial was borne without a murmur or sign of impatience; and when his strength was a little restored, and he was still

able to hold a pen, few, if indeed any, who ever gave him their confidence, but found him a willing listener, able and ready, with clear head and sound judgment, to give assistance when needful. He was thus of great service, not only among Friends, but also to various philanthropic associations, which found in him a kind supporter and a useful helper in the management of their finances. In this way the Worcester Branch Bible Society, the British School, the Ophthalmic Institution, and the City Mission, were indebted to him for many years. He was for more than fifty years a pledged total abstinence, and, though unfitted by constitutional weakness of voice for speaking in public, was always ready to promote the cause of Temperance by every means in his power.

His friendship was true and warm, whilst, to many, he appeared shy and reserved; but those who knew him intimately found in him a rich vein of wit and humour, combined with a gentle, loving disposition. Of spiritual things he seldom spoke to others; when he did so there was evidence of a deeply hidden life which influenced the outer life, producing a character marked by truthfulness, gentleness, and love.

His last illness was very short, and attended

with a rapid loss of strength and voice; but his end was apparently painless and very peaceful.

THOMAS WESTLAKE, 65 23 1 mo. 1892
Oaklands, Fordingbridge. A Minister. (This name appeared in last year's volume.)

The subject of this sketch was one who bore a bright testimony to the faith he had in a living and present Saviour. He was the son of William Colson and Mary Westlake, and was born at Southampton, Eighth month 10th, 1826. When about ten years of age he went to Hitchin School, under the care of Isaac Brown. Here he remained till his education was completed. He entered with pleasure into his school life, and appreciated in the highest degree the training of his master. His character even then was one that formed strong attachments, and he was deeply tried by the removal of a school-fellow by death, of whom he said:—"My affection for him made me forget there was any one else in the world." No doubt his heart was early touched by the reality of eternal things.

In 1844 he went to Fordingbridge, where he entered the business of his uncle, Samuel Thompson. In this business he subsequently became a partner, and remained so till the close of his life.

In the first winter of his residence he began to take an interest in the young men of the little town. Having a love of astronomy he opened a class for these in his own house, and in after years it gave him great pleasure to show them the heavens through a twelve-and-a-half-inch reflecting telescope which he had in an observatory in his garden. Thomas Westlake had always a love of nature, which led him up to nature's God; and when only eighteen years of age, a few lines written in his diary, dated First month 24th, 1845, show the tone of his mind :—

“ To those who can survey and enjoy these exquisite beauties of creation, it sends a thrill to their souls that seems almost to waft them beyond the things of this world. Let us learn a lesson from the birds that sing so sweetly and think not how they are to be fed on the morrow, to rely in full confidence and faith upon Him who feedeth the ravens, and clothes the lilies of the field. Thus shall we be enabled to look upon this life merely as a preparation for a better, and we shall see in the beauties that surround us the infinite skill of the great Architect; and at last we shall, through faith and dependence upon the all-atoning Sacrifice, be per-

mitted to enter into that land where there is no more sorrow, and where we shall live for ever to sing, 'Glory and honour, dominion and praise be unto the Lord who sitteth upon the throne, and unto the Lamb for ever.' "

Perhaps another extract from a letter, written in 1853, may give an idea of the principles that actuated him :—" I have always believed that every one is placed on earth for some purpose, and that if they fulfil their part to the best of their ability a blessing will attend them, and others will feel their influence for good in all senses of the word ; and that their happiness will be of a higher and deeper kind than perhaps many enjoy by living too exclusively to themselves, perhaps selfishly so. These things give a dignity to life, in its aims and objects, which does not, in my idea, at all interfere with every or any other enjoyment, whether light and amusing, or deep and abstract ; but it gives a kind of centre and stability, around which all other things cluster into an imposing and harmonizing effect. People talk so much of the stern realities and cares of life, as if there was something sad and melancholy in them ; but I like to look at the realities (call them so if you will) as something without which you

could not be happy or feel your life was worthy of the powers which have been given you."

And again:—"I delight sometimes to leave this world and look down upon it, endeavouring to see everything as you shall see it at a future day, as far as may be, to place everything in the light in which it really stands."

In 1854 he was united in marriage to Hannah Sophia Neave, daughter of Josiah Neave, of Fordingbridge. This happy union was of short duration, as he was called to part with her in 1857, leaving one son. But though the music of his life seemed gone, and deeply as the iron had entered into his soul, yet, through life's sorrow, he learnt the abiding rest and blessedness of yielding to his Heavenly Father's will; and it only deepened and intensified the desire of his heart to so move in the will of God that his answer might be, "Yes, Lord," to the darkest dispensation.

In taking up any work his retiring nature always preferred to be in the back-ground and the main element of his usefulness was self-forgetfulness; and few have had more unconscious influence for good. A poor woman remarked that, "To see him pass did her good; his face looked so heavenly."

A few years after Thomas Westlake's second marriage to Agnes Neave, in 1863 (a most happy union of twenty-eight years), he moved out of the town into a new home, where his extensive garden was made of service in entertaining Sunday-schools and Temperance Societies. For many years he had a class of boys in a Sunday-school, and in 1867 he commenced, with others, a Men's Adult Sunday-school, which was continued for several years. His way of imparting information made the subject attractive, and awakened the mind, enlarging its powers. Few have had a clearer way of making the hearer understand the question, he having previously, whether in science or religion, mastered it for himself. This school was attended by many of his work-people, in whom he took a personal interest, and by whom he was much beloved. They could always rely on his sympathy in times of trial.

At the time when there was a great awakening in the country, in 1874, he invited several evangelists to hold meetings. These were held in the British School; but this being very inconvenient, he decided on building a mission hall which would hold about three hundred, the rooms overhead being well suited to the

Men's Adult School. Missions were held, some lasting for ten days, others for longer periods; crowds flocking to the services held by the Evangelization Society and others. Great was the blessing which attended the simple preaching of the Word, resulting in a change of life to many, including several of the men in his employ.

The attendance of the Brighton Convention, in 1875, was a time of great spiritual help to him, and the "hymns and spiritual songs" were never before, he believed, so used for blessing and conveying the truth.

In 1882 Thomas Westlake built a mission room in his garden, which held about two hundred, and proved useful in summer time for meetings connected with Temperance and Sunday-school gatherings. In this he held short Sunday afternoon services for the townspeople, who were invited afterwards to walk round the garden. He was also in the habit of conducting services on Sunday evenings in the village chapels near.

In 1888 Thomas Westlake was recorded a Minister. His gift was chiefly exercised in the little Meeting at Fordingbridge, his testimony being clear and full on the great fundamental

doctrines of Christianity. Although a Friend in principle and in spirituality of belief, he did not feel called upon specially to promulgate their views, but rather to work with Christians of all denominations, without regarding sectarian differences. He held firmly to evangelical doctrine, receiving all spiritual blessings as the gift of God, through Christ. He realized that "he was nothing, and Christ was all." From this sprang that humility which was a conspicuous element in his character. His discourses were remarkable for clearness and force. He spoke of that which he had seen and handled, and this carried conviction to his hearers. Though never seeking publicity, yet he was, on any occasion that required it, ready to take the lead and witness for his Lord in unmistakable language, and nobly to stand up for His Truth. No fear of man ever came in to dim that utterance when called for. Though finding great recreation in science, and especially in astronomy, his well-balanced mind never allowed him to go astray on the lines of scientific research as opposed to revelation. The contradictions that appear to exist between science and religion never troubled him. He believed that in the Scriptures God has revealed Himself to man, and made known

His will. This revelation he accepted implicitly as regards religious truth, and considered that those who decline to do so shut themselves out from the only means of acquiring this knowledge. For scientific truth he went to nature and to the teachers of science, in whose researches he ever took the deepest delight.

The following extract from a letter, written in 1877, shows his attitude in this respect:—

“ Nature, giving evidence as it does of the power and wisdom of God, is altogether silent on His higher attributes—love, goodness, mercy, truth; man’s origin as a spiritual being, his relationship to God now, and his future destiny. Surely this is a *personal* consideration, infinitely more important than any investigation of facts. But God has not left him in the dark on these things, but has given a special revelation of Himself—by the Prophets, His Son (see Heb. i. 1), and by His Apostles, in which is displayed His whole mind and will towards man, and man’s position towards Him, of which those who know it are as certain as of their own existence. The greatest of these truths is that God gives to those who receive His Son (John i. 12) His own Divine life—that they are His own children, and that the Holy Ghost dwells in them, taking

possession of them (so to speak) on God's and Christ's behalf, to bring them safe to the Home prepared for them. 'The Spirit beareth witness with our spirits that we are the children of God.'" His nature enjoyed all things that were lovely and of good report ; everything with him seemed to yield sweetness. Beyond all this, his communion with Christ was deep and real. Christ was emphatically to him " a living, bright reality."

In the First month of 1892, when the epidemic of influenza was visiting the district, few escaping, Thomas Westlake contracted the disease, which developed into pneumonia, though in the enjoyment of full health and strength before ; and in one week his life here was exchanged for the life beyond. On hearing of the serious nature of his illness he was not in the least anxious or disturbed, remarking, " What a comfort there is nothing to do," referring to the finished work of Christ ; again, " All through my life I have always felt His love towards me ; He has always been very near me."

Speaking of his sister, who had been called Home the day he was taken ill, he said to one who waited on him, " Now she is only gone Home, for it is not death, it is only stepping into

light." At another time he said to his wife, "I have had a sort of waking vision," but he continued, with a very tender voice, "I was thinking how great the pleasure will be of seeing those who are gone before, and I seemed to see them, but that did not satisfy me till I saw *His face!*" Referring to some hymns, he asked an old servant, "Did you ever hear Sankey sing 'I shall be satisfied when I awake with Thy likeness?' I shall never forget it, or the impression it made on me;" and he added, "How true it is there is nothing can satisfy the soul of man, only Christ;" and he repeated, "I shall be satisfied when I awake with Thy likeness." At another time, "We have to do with Him in whom is no darkness at all." That text had been much with him, and he had spoken of it as coming so fresh to his mind—the darkness being with us, and the light with Him.

Calmly he gave many directions, on the day before his departure, that everything he had to do might be done. When told of his critical state, with a solemn tone he quietly said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." To his son he said, "I have always made Christ the ruling principle of my life." When told by his medical

attendant that he would not probably see the morning, after saying good bye, he repeated with wonderful realization and calmness, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever ;" and then, as if he had not stated the ground of his hope, "I should like to say, 'In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace.' "

A few hours after, when all were standing round, his eyes opened with a look of reverent wonder, a smile of intense joy overspread his countenance, and his lips parted as if to speak; but no words were uttered, his whole being seemed gazing upward on that heavenly vision; and, still gazing, the breathing becoming gradually slower, his spirit passed away into the glory which he so evidently saw. There was no death, it was life more abundant he had entered; he had "stepped into the light," and realized what he had believed, that there is no death to the Christian, and, as he liked to say, "There is no going down hill, it is going up and up till we fly away."

He had long wished to have on the memorial card the following text, since it contained all

that embodied his hope of eternal life :—" In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace " (Eph. i. 7).

A large gathering of townspeople assembled at the Friends' Burial Ground, Fordingbridge, on the occasion of the funeral. Amongst these were several representatives of the Board of Guardians, of which T. Westlake had been vice-chairman, the employés at the factories, and many of the poor, who had lost in him a friend whom they had long valued and loved.

May the life of such an one long bear fruit to the glory of Him whom it was his joy to serve.

SIDNEY C. WESTON, 50 25 1 mo. 1893

Folkestone. A Minister.

Sidney Cooper Weston was the son of Lambert and Maria Weston, of Dover, and was born at Ashford, in Kent, in 1842. His school days were spent at Ackworth, and he afterwards entered his father's business, that of a photographer. In this he became very successful. He loved his work for art's sake, and its excellence brought him into contact with high circles, and his beautiful pictures of public men are well known.

He had always been a good son, and of singularly unselfish disposition; but a great and blessed change was, by the love and grace of God, brought over him when about thirty-six years of age, whereby he was drawn away from the paths of the destroyer into which he had been allured. Thereafter very frequent, and made with simple earnestness, was his grateful acknowledgment of that Divine love which had sought and found him when a wanderer, had wonderfully delivered him, broken his fetters, and set him free to serve his Redeemer with a glad heart. It was indeed true that for him old things had passed away and all things had come to be of God, for his warm-hearted desire now was to spend, and be spent, in service for the spread of the truth.

In this great change he had signed the Temperance pledge; and now, with all his native energy, he threw himself into work for the cause of Total Abstinence, in which he met with much success, first among his old acquaintances and then in wider circles; and during the remaining fifteen years of his life he held a prominent position among the Good Templars, and was a warm friend to other Temperance organizations. If his attendance was required at a

meeting in his own town of Folkestone, at Sandgate, Hythe, or far over the hills, he was always ready to respond to the call.

During early manhood he had removed to Folkestone, where the rest of his life was spent. The Friends' Meeting there had dwindled away and been discontinued for a few years, but was reopened about the time of S. C. Weston's new awakening, in answer, it is believed, to the deep concern and earnest prayers of two young men. Relying in faith on the promise of the Lord's own presence with the two or three gathered in His name, these two, with S. C. Weston, met together to seek and wait for a blessing on the effort. Soon they were joined by a fourth, to whom the Meeting proved a means of great good, and thenceforward the little congregation continued to increase. Evangelistic work was undertaken in various directions. An Adult School was established, and in the bright summer time many a pleasant expedition was planned, when, with a band of willing helpers, S. C. Weston, always at the head and front of the work, went out into country places proclaiming the Gospel message or the helpful blessing of Temperance, either in the open air, or in schools, chapels, or such rooms as were available. One

of the local papers, in recording his decease, says of him:—"In his capacity of an upright Christian gentleman Mr. Weston will be remembered with much affection. It was among the poor, the fallen, and the sick, that he specially loved to work. Unostentatious in his manner, he had a cheerful word for all. At the Friends' Meeting-house in Dover Street he gathered round him a devoted little band, who were often led by him in public worship. His addresses were characterized by earnestness and a simplicity of language suitable to his hearers. At the fishermen's Bethel, too, his presence was always a delight, and it is not a figure of speech to say that the fisher folk revered him. There was nothing he would not undertake for their welfare. In the crowded court, in the garret, or in the common lodging-house, Mr. Weston laboured with the best results. He did good by stealth. His generosity to the poor was great. He was a great believer in self-help. If he knew of any persons that were 'down in the world,' he would give a helping hand and watch their progress. If they tried to get on he would stick by them. Active and enthusiastic to a degree, he abhorred the lazy man."

Sidney Weston possessed in a remarkable

degree the happy faculty of speaking a word in season to those with whom he was brought in contact, by business or otherwise; and his efforts in this line of service are known to have been blessed to many in widely different stations in life.

As he grew in grace and in Christian experience his preaching of the Gospel increased in spiritual power, and about two years before his death he was recorded a Minister. This recognition led him to a deeper sense of his responsibility towards those who, in increasing numbers, attended the Meeting at Folkestone. While desiring faithfully to obey the promptings of the Spirit as to his own vocal service, he increasingly felt the importance of directing his hearers away from all reliance upon man, to Christ Himself, the true Shepherd, who feeds His waiting flock, and who alone has the right to anoint whom He will for His service.

At the Monthly Meeting held at Dover, in the First month, 1893, he very feelingly brought forward a concern he felt to visit in Gospel love some Meetings in Essex and Suffolk, and to labour as way might open in the cause of Temperance; and a minute for this service was cordially granted him. But he did not live to

enter upon it, for, on the 25th of the same month, after an illness of a very few days, some of which passed in unconsciousness, his work on earth was exchanged for the higher service of heaven. On the last day on which he could give expression to his thoughts, he remarked to an intimate friend, "I do feel so thankful that I have not to make my peace with God now."

The respect and esteem in which he was held by his fellow-townsmen, and the widespread sorrow felt at his loss, were strikingly manifested by the large concourse of people of all classes who assembled in solemn quiet around his grave.

FREDERIC WHEELER, 85 18 4 mo. 1893
Rochester. An Elder.

Frederic Wheeler was the son of Samuel Wheeler, and was born at Strood, in 1807. His father was a warm advocate of Peace; and it is related that at one time strict orders were issued that soldiers from the adjacent garrison at Chatham should not cross Rochester Bridge, which connects Rochester and Strood, on account of the Peace literature displayed in Samuel Wheeler's shop window. His son, as a young man, took an active part in the agitation for the abolition of flogging in the army; and his interest in the cause of Peace continued

unabated to the end of his life. In 1850 he accompanied Joseph Sturge and Elihu Burritt in a journey to the Continent, with the object of trying to bring about a peaceable settlement of the Schleswig-Holstein difficulty.

F. Wheeler married in 1856, and retired from business in 1858, but not to a life of idleness. Naturally active and energetic, his time was fully occupied in the service of his Meeting, his relatives, and the world around him. He gave his hearty support to Total Abstinence, the Anti-Slavery movement, and that for the Abolition of the Opium Traffic ; but the main work of his later years was in connection with Social Purity and the Abolition of the Contagious Diseases Acts. His residence in a military district brought the evils of the system directly under his notice, and gave him opportunities for action on behalf of the oppressed, often at the cost of much ill-will and abuse from those interested in the odious system. One of the interests of his latter years was the circulation of an immense amount of literature on this and kindred subjects, in the form of pamphlets and magazines, which he gave to poor men needing a little help, to sell at a low price, thinking that in this way he secured more attention to

the subject matter of the papers than if they were distributed gratis, and that at the same time he helped those in need.

Frederic Wheeler began to speak in meeting somewhat late in life. His communications were short, often arising from some text or thought which had been helpful to himself, and which he desired to share with others, and were often felt to have been very helpful to the Meeting.

One of the noteworthy features of F. Wheeler's character was his strict conscientiousness. Not only in the employment of his time and money, but in all the details of life, it was his desire and aim to do what he believed to be right; and it was hardly possible to be brought into contact with him without feeling his influence to be for good. He was of a meek and gentle spirit, and habitually joined thankfulness and praise with prayer, especially in the seasons of family worship. He realized the blessing of the abiding presence of his loving Saviour, and would say that he often felt that every meal was in some sense a "communion."

His literary tastes were not indulged, as he found so much to do for others; but his good memory enabled him to retain poems learnt in

early days, especially long extracts from Cowper, and many hymns. The loss of his dear wife was a great shock to him, but he bore it, and the death of his only brother, Edmund, with sweet resignation, devoting himself to his work, and comforting himself with the thought of re-union, and delighting in his wife's favourite hymns. In his closing days he was favoured with much peace. He often expressed his thankfulness for this, and for the many blessings with which he was surrounded; and, though dwelling on his own unworthiness, he said that he had a perfect trust in his Redeemer, and in Him alone. He greatly enjoyed the verses of Bernard of Cluny, and repeatedly turned to or asked for the passage beginning—

“I ask not for my merit:

I seek not to deny

My merit is destruction,

A child of wrath am I;

But yet with faith I venture

And hope upon my way.”

Throughout his life he was always willing to join in good works, local or otherwise, with those of other religious denominations. At his funeral, which was largely attended, the newly appointed vicar of his parish spoke of the help

he had received from him in Temperance work, and added that the feeling of his mind that day was, "We are all one in Christ."

VICTOR A. WHEELER, 29 29 11 mo. 1892
Birmingham.

HENRY WHITE, 79 7 8 mo. 1892
Mayfield Portlaw, Waterford.

MARY ANNE WHITE, 82 1 9 mo. 1892
Selborne, Waterford. Wife of Henry White.

MARY W. WHITE, 19 1 4 mo. 1893
Tandragee. Daughter of Thomas H. and Mary J. White.

HENRY WHITEHOUSE, 56 18 4 mo. 1893
Reading.

BELLA WIDDUP, 74 4 3 mo. 1893
Salterforth, near Skipton. Widow of James Widdup.

ALEXANDER WILL, 83 4 6 mo. 1893
Aberdeen.

T. THEODORE WILLIS, 22 30 7 mo. 1893
Carperby. Son of Maria and the late Thomas Willis.

WILLIAM WISBEY, 62 18 4 mo. 1893
Cambridge.

ELIZA WOODHEAD, 56 2 7 mo. 1893
Denby Dale, near Huddersfield. Wife of Jim Woodhead.

THOMAS WORSDELL,	74	27	3 mo.	1893
<i>Dyklands, Ulverston.</i>				
ELLEN WRIGHT,	67	17	2 mo.	1893
<i>Hayfield, Cheshire. Wife of John Wright.</i>				
JAMES WRIGHT,	74	16	4 mo.	1893
<i>Osmotherley.</i>				

INFANTS whose names are not inserted.

Under three months	...	Boys	1	...	Girls	2
From three to six months		,,	1	...	,,	0
,, six to nine	,,	,,	1	...	,,	1
,, nine to twelve	,,	,,	0	...	,,	





